

# Certain

Sermons, or homilies, appoynted by the Kynges Maiestie, to be declared and redde, by all Persones, Vicars, or Curates, euery Sōday in their Churches, where they haue Cure.



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# The Preface.

Sept 63  
Mr. Louis H. Silver  
Ch., etc.



He Kynges moste excellent Maistrie, by the prudente aduise of hys moste deere beloued vnkle, Edward duke of Somerset, Gouernour of hys Maesties persone, and Protector of al his hyghnes Realmes, Dominions and Subjectes, with the reste of his moste honorable Counsayll, moste graciously consideringe the manyfolde enemities, whiche heretofore hane crepte into his graces Realine, through the false blurped power of the bishop of Rome, and the vngodly doctrine of his adherentes, not onely vnto the great decaye of Christen religion, but also (if GODS mercye were not) vnto the vtter destruccion of innumerable soules, whiche through Hypocrisy and pernicious doctrine were seduced, and brought frō honoring of the alone, true, lyuing, and eternal GOD, vnto the worshippinge of creatures, yea, of stockes and stones, from doing the commandementes of GOD, vnto voluntary wozkes and phantasies inuented of men, from true religiō, vnto Popishe superstition: Consideringe also the ernest and feruent desire, of his deerely beloued

†.ij.

loued

## THE P R E F A C E.

beloued subiects, to be deliuered from al errois  
and supersticion, and to be truly and faithfully  
instructed in the very woordē of G O D , that it-  
uchye foode of mans soule, wherby they maye  
learne unsaynedly, and according to the mynde  
of the holy Ghoste, expressed in the scriptures, to  
honoř G O D , and to serue their Kyng, with all  
humilitie and subiection, and godly & honestly,  
to behauē them selfcs towarde all men: Agayne  
callinge to remembraunce, that the next & moste  
redy waye, to expell and auoyde , aswell all cor-  
rupte, vicious and vngodly liuinge, as also er-  
ronious doctrine , tendinge to supersticion and  
Idolatry , and clerely to put awaye all conten-  
cion, whiche hath heretofore rySEN, throughe di-  
uerſitie of p̄reachinge , is the true settingfurth,  
and pure declaringe of G O D s woordē, whiche  
is the principall guyde and leader vnto al god-  
lynes and vertue : Fynally that all Curates  
of what learninge soever they be , maye haue  
some godly and fruictfull lessons in a redynes,  
to reade and declare vnto their parishyoners,  
for their edisiyng , instruccioñ , and comforthe:  
hath caused a booke of Homielies , to be made &  
setfurth, wherin is conteyned certayne holsoine  
and godly exhortacions , to moue the people to  
honoř and worshippe almighty GOD , and dilt-  
gently to serue hym , eucry one accōdinge to  
their degree, state, and vocacion: the which Ho-  
milieS

## THE PREFACE.

inilie hys Maiestie commaundeth and stra-  
tely chargeth, all Persones, Vicars, Curates,  
and all other, hauing spirituall cure, eucry Sō-  
daye in the yere, at hyghe Masse, when thc peo-  
ple be moost gathred togither, to reade and de-  
clare to their parishioners plainly & distinctly,  
in suche ordre as they stande in the boke(excepte  
any Sermon be preached) and then for that  
cause onely, & for none other, the readyng of the  
saide Homilie, to be deferred vnto the next Sō-  
daye folowynge. And when the foresaide boke of  
Homilies is redde ouer, the Kynges Maiesties  
pleasure is, that the same be repeted, and redde  
agayn in suche like sorte, as was before prescri-  
bed, vnto such time, as his graces pleasure shal  
further be knownen, in this behalfe. ALSO hys  
Maiestie commaundeth, that the sayde ecclesia-  
sticall persons, vpon the first holy day, fallinge  
in the weeke tyme of euery quarter of the yere,  
shal reade his Iniunctions openly & distinctly to  
the people, in maner & fourme in the same cōfesse-  
sed: and vpon every other holy and festiuall day  
throughe the yere, likewise fallinge in the we-  
ke tyme, they shal recyte the Pater noster, the ar-  
ticles of our fayth, and the tenne cōmaunde-  
mentes in English, opēly before all the people, as in  
the saide Injunctions is specified, that all de-  
grees, and all ages, may learne to knowe GOD,  
and to serue him, according to his holy woerde.

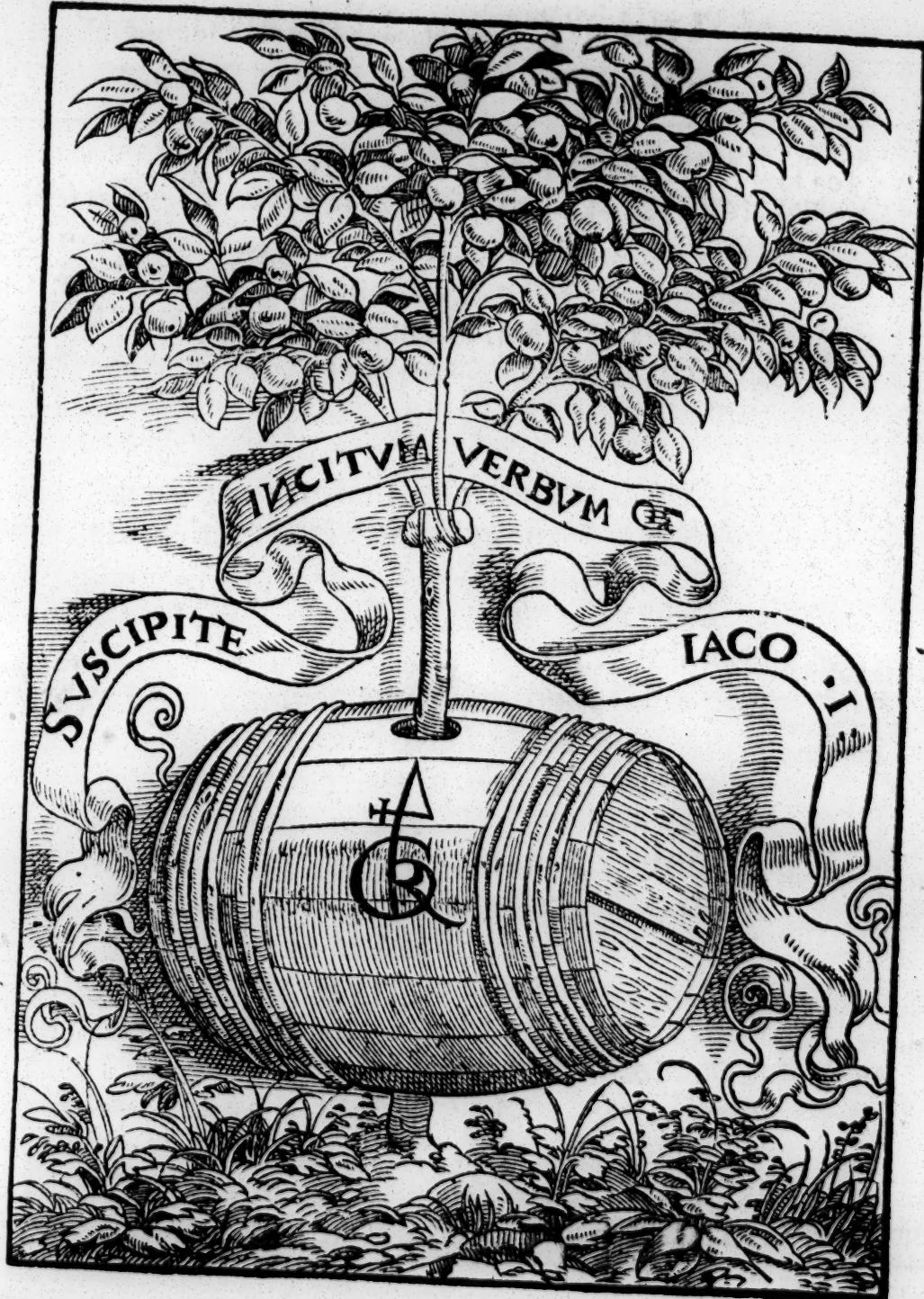
A M E N.

**A table of the Sermons or Homilies, conteyned  
in this presente volume.**

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P I N I S.







# A frutefull exhortacion, to the reading and knowledge of holy scripture.



To a christē mā, there  
can be nothinge, either more The prayde  
of holy scrip-  
ture.  
necessarie, or profitable, then  
þ knowlege of holy scripture,  
forasmuche, as in it, is cōtey-  
ned Gods true woorde, setting  
furth hys glorie, and also mā-  
nes deutie. And there is no trueth, nor doctrine, The perfec-  
tion of holy  
scripture.  
necessary for our iustification, and euerlastinge  
saluacion, but that is, (or maye be) drawen out  
of that fountaine, & welle of truth. Therfore, as  
many as be desirous, to entre into the right, &  
perfect way vnto God, muste applie their myn-  
des, to knowe holy scripture, without the which,  
they can neither sufficietly knowe God, & hys  
will, neither their office & deutie. And as drinke  
is pleasaunt to them, that be drye, and meate to  
them that be hungrye, so is the readinge, hearing,  
searchyng, and studing of holy scripture, to thē  
that be desirous to knowe God, or them selfes,  
and to do his will. And their stomakes onely, do  
lothe and abhorre the heauely knowledge, and  
foode of Gods woorde, that be so drownē in  
worldly vanities, that they neither sauor God,  
nor any godlynnes. For that is þ cause, why they  
desire such vanities, rather then the true know-  
ledge of God. Is they that are sickē of an ague, Who be ene-  
mies to holy  
scripture.  
whatsoeuer they eate or drinke, (though it be ne-  
uer so pleasaunt) yet it is as bitter to them, as

W.S.

wormewode, red.

In apte simis  
litide, declas-  
ring of whos  
we the scrip-  
ture is abhoz

## An exhortacion to the reading

wormewode, not for the bitternes of the meate, but for the corrupte and bitter humor, that is in their awne tonge & mouth: Euēlo is the sweatnes of gods wōde, bitter, (not of it self) but one-ly vnto thē, that haue their myndes corrupted with lōge custome of sinne, & loue of this wōrld.

An exhortacion vnto the diligent reading, hearīg, & searchinge of the holy scriptures. Therfore, forsaking the corrupt iudgement of carnal menē, whiche care not, but for their carcasse, let vs reuerētli heare & reade holy scriptures, which is the fode of the soule. Let vs diligētly scarche for the welle of lyfe, in the bokes of the new and olde testamēt, & not rōne to the stinkinge podelles of mēnes tradiciōs, devised by mēnes ymaginaciō, for our iustificaciō & saluacion. For in the holy scripture is fully cōteinēd, what we ought to do, & what to excheue, what to beleue, what to loue, & what to loke for, at Gods hādes at lēghth.

The holy scripture is a sufficient doctrine, for our saluacion. In those bokes we shall fynde the father, from whome, the sonne, by whome, & the holy Ghoste, in whome, all thinges haue their beyng & cōseruacion, & these thre persones, to be one God, and one substance. In these bokes we may learne to knowe our selves, howe vile & miserable we be, & also to know God, howe good he is of himselfe, & howe he cōmunicateth his goodnes vnto vs, & to all creatures. We maye learne also in these bokes, to know Gods will & pleasure, as muche as (for this present tyme) is conuenient for vs to knowe. And (as the great clarke, & godly preacher saunct Ihon Chrysost. saith) what soever is required to saluaciō of man, is fully cōteinēd in the

## of holy scripture.

the scripture of God. He that is ignorant, maye  
thete learne and haue knowledge : He that is  
hard harted, and an obstinate synner, shall there  
fynde eternal tormentes, (prepared of Gods iu-  
stice) to make him afayed, and to mollifie him.  
He that is oppressed with miserie in this world,  
shal ther fynde reliefe in the promises of eternal  
lyfe, to his great consolacion and confort. He  
that is wounded (by the deuill) vnto death, shall  
fynd there , medicine, wherby he maye be resto-  
red agayn vnto health. If it shal require to tea-  
che any trueth, or reprooue false doctrine, to rebu-  
ke any vice, to comede any vertue, to gyue good  
counsal, to confort, or to exhort, or to do any o-  
ther thinge, requisite for our saluacio , all those  
thinges (saith s. Chrysost.) we may learne plenti-  
fully of the scriptur. There is, (saith Fulgentius)  
abundantly enough, both for me to eate, & childe to sucke. There is, whatsoeuer is conuenient for al  
ages, & for al degrees, & sortes of me. These bo-  
kes therfore, ought to be muche in our hedes, in  
our eyes, in our eares, in our mouthes, but most  
of all in our hartes. For the scripture of God, is  
the heauenly meate of our soules , the heatinge  
and keping of it, maketh vs blissted , sanctifieth  
vs, and maketh vs holy, it couerteth our soules ,  
it is a lichte lanterne to oure fete, it is a sure , a  
constante and a perpetuall instrument of sal-  
uation: It geueth wisedome to the humble and  
lowly harted, it conforteth, maketh glad, chereth  
& cherissheth our cosciencies , it is a more excellēt

Holy scrip-  
ture minis-  
try sufficie-  
t doctrine, for  
all degrees &  
ages.

Matt. iiiii.  
Luce. xi.  
Ioha. xvii.  
Psal. xix.  
What como-  
dities & profi-  
tes, I know-  
ledge of holy  
scripture by-  
geth.

## An exhortacion to the reading

Jewell or treasure, then any golde or preccouse  
stone, it is more sweter then hony, or hony cōbe,  
it is called y best parte, which Marie dyd chose,  
for it hath in it euerlastinge cōfort. The wordes  
of holy scripture, be called wordes of euerlastig  
lyfe: for they be Gods instrument, ordyned for  
the same purpose. They haue power to conuert  
throughe Gods promise, and they be effectuall,  
throughe Gods assistance: And, (beyng receaued  
in a faithfull harte) they haue euer an heauenly  
spiritual workinge in the, they are lively, quick,  
and mighty in operacion, and sharper then any  
two edged swarde, and entreth through, even  
vnto the deuiding a sondre of the soule, and the  
spirit, of the ioyntes, and the mary. Christe cal-  
leth hym a wise buylder, that buyldeth vpon hys  
worde, vpon his sure and substancial fundaciō.  
By this worde of God, we shalbe iudged: for the  
worde that I speake, (saith Christ) is it, y shal  
iudge in the laste day. He that kepereth the worde  
of Christe, is promised the loue & fauor of God,  
and that he shalbe the mansion place or temple  
of the blessed Trinitie. This worde, whosoeuer  
is diligent to reade, and in his harte to prynte  
that he readeth, the great affection to the trāsi-  
tozie thinges of this worlde, shalbe minished in  
him, and the great desire of heauenly thinges,  
(that be therin promised of God) shall encrease  
in hym. And there is nothing that so much estab-  
lisheth oure fayth, & trust in God, that somuch  
conserueth innocency, and putenesse of the hart,  
and

Luce. x.

Iohan. vi.

Coloss. i.

Hebre. iiiii.

Maeth. vii.

Ioan. xii.

Ioan. xiiii.

## of holy scripture.

and also of outwarde godly lyfe and conuersation, as continuall readinge and meditacion of Gods woorde. For that thynge, whiche (by perpetuall vse of reading of holy scripture, & diligent searching of the same) is depely prynced, & grauen in the harte, at lenght turneth almoste into nature. And moreouer, the effecte and vertue of Gods woorde, is to illuminate the ignorant, and to gyue moze light vnto them, that faithfully & diligently reade it, to cōferte their hartes, and to encourage the, to perfore that, whiche of god is commanied. It teacheth paciēce in al aduersite, in prosperite, hūblenes; what honor is deue vnto God, what mercy & charitic to our neyghbour. It gneweth good couſail in all doubtetull thinges. It sheweth, of whome we shall loke for ayde and healpe, in all pericls, and that God is þ onely gyuer of victory, in all bataills, & temptacions of our enemies, badiely & ghostly. And in reading of Gods woorde, he moste profiteth not alwaies, that is moste ready in turninge of the boke, or in saying of it without the boke, but he that is moste turned into it, that is moste inspired with the holy Ghoste, moste in his harte and lyfe, altered and transformed into that thynge, which he readeth: He that is dayly leſſe and leſſe proude, leſſe preſful, leſſe couetous, and leſſe desyrous of worldy and wayne pleasures: He that dayly (forſakinge his olde vicious lyfe) encreaseth in vertue, more and more. And to be shorte, there is nothing, þ moze mainteineth godlynes

i. Re. xiii.  
ii. Par. xx.  
i. Cor. xv.  
i. Ioan. v

Whis profiteth  
moste in rea-  
dinge Gods  
woorde.

## An exhortacion to the reading

of the mynde, & expelleth vngodlynes, then doth  
the cōtinuall reading, or hearing of Gods wor-  
de, if it be toynd with a godly mynde, & a good  
affecciō to knowe & folow Gods wil. For with-  
out a single eye, pure entent & good mynde, no-  
**Esa.v.** thing is allowed for good before God. And on þ  
**Matt. xxii.** other syde, nothing moxe obscureth Christ, & the  
**d. Cor. xliii** glorie of God, nor induceth moxe blyndnes, & al  
**What incō-** modities, the kyndes of vices, the doth the ignorance of Gods  
**ignorance off** Gods worde. If we professe Christe, why be we not al-  
**Gods worde** blyngeth.

shamed to be ignorant in his doctrine : Seinge  
that every man is ashamed, to be ignoraunte  
in that learninge, whiche he professeth? That  
man is ashamed, to be called a Philosopher,  
whiche readeth not the bookes of Philosophye,  
and to be called a Lawyer, an Astronomier, or  
a Phisycion, that is ignoraunce in the bookes of  
Lawe, Astronomy, and Phisyke. Howe can any  
man then saye, that he professeth Christ, and his  
religion, if he will not apply him selfe, as far-  
fourth as he can or may conueniently, to reade &  
heare, & so to knowe the bookes of Christes Gos-  
**Gods worde** pell & doctrine. Although other sciēces be good,  
erelleth all  
sciences.  
& to be learned, yet no man can denye, but this is  
the chiefe, & passeth al other incōparablie. What  
excuse shall we therfore make, (at the laste daye  
before Christe) that delyte to reade, or heare, inē-  
nes phantasies & inuictiōns, more then his mosse  
holy Gospell, and wil fynde no kyne to do that,  
whiche chiesly, (aboue all thinges) we shoulde  
do, and wil rather reade other thinges, the that,

for

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for the which , we ought rather to leaue reading  
of all other thinges? Let vs therfore applye  
our selfes, as farfurth as we can haue tyme &  
leasure , to knowe Gods worde, by diligent hea-  
ringe and readinge therof , as many as professe  
God , and haue faith and trusste in hym. But  
they that haue no good affecciō to Gods worde,  
(to colour this their faulte) alledge commonly,  
two bayne and fayned excuses . Some go a-  
bout to excuse them , by their awne fraylenes , &  
fearfulnes , saiyng : that they dare not reade ho-  
ly scripture , leste , thowzow their ignoraunce , they  
shoulde fall into any errour. Other pretende , The seconde  
that the difficultie to vnderstande it , and the  
hardnes therof , is soo greate , that it is mete to  
be redde , onely of clarkes and learned men.

As touchinge the firste : Ignoraunce of Gods  
worde , is the cause of all errour , as Christ hym-  
selfe affirmed to the Saduceis , saiyng : that  
they erred , bycause they knewe not the scrip-  
ture. Howe shoulde they then excheue errour ,  
that will be still ignoraunt? And howe shoud  
they come oute of ignoraunce , that will not rea-  
de no; heare that thyng , whiche shoulde gyue  
them knowledge? He that nowe hath moste  
knowledge , was at the fyſte ignoraunte , yet  
he forbare not to reade , for feare he shoulde fall  
into errore : but he diligently redde , leste ,  
he shoulde remayne in ignoraunce , and tho-  
ughe ignoraunce , in errour.

Wayne excus-  
ses , disswas-  
ding frō the  
knowlege of  
Gods worde  
The fyſte .

Matt. xxii.

And

## An exhortation to the reading

And if you will not knowe the trueth of God, (a  
thing moost necessary for you) leste you fal into  
errore, by the same reason, you may then lye stil,  
and never go, leste (if you go) you fall in þ myze,  
noȝ eat any good meate, leſt you take a ſurfette  
noȝ ſowe your coȝne, noȝ labour in your occupa-  
tion, noȝ bſe your marchandise, for feare you lose  
your ſede, your labour, your ſtocke, & ſo by that  
reason, it ſhoule be beſte for you to lyue ydly, &  
neuer to take in hande, to do any maner of good  
thinge, leſte peraduenture ſome euill thing may  
chaūce therof. And if you be afrayed to fall into  
errore, by reading of holy scripture, I ſhal ſhewe  
you, howe you may reade it, without daȝter of

Howe, moſte comodiously and without all perill, the  
ſcripturē is to be redde.  
Reade it humbly, with a meke and a low-  
lye hart, to thentent, you may glorify God, and  
not your ſelf, with þ knowledge of it; And reade it  
not without darly praying to God, þ he woulde

direct you're readinge to good effecte, and take  
vpon you, to expounde it no further, then you  
can playnly vnderſtande it. For (as ſaint Au-  
guftine ſaieth) þ knowledge of holy scripture is  
a great, large, & a high palacie, but the doore is  
very lowe, ſo that the highe & arrogat man, can-  
not runne in, but he moſte ſtoupe lowe, & hūble  
himſelfe, that shall entre into it. Presumptiō &  
arrogancie is the mother of all errore, & humili-  
te, nedeth to feare no errore. For humilite will  
onely ſearche, to know the trueth, it wil ſearche,  
and wil conferr one place with an other: And  
where it can not fynde the ſenſe, it will praye, it  
will

## of holy scripture.

will inquire of other that knowe, and will not presumptuously, and rashely define any thing, which it knoweth not. Therfore, the huble man may searche any trueth, boldely in the scripture, without any daunger of errour. And if he be ignorant, he ought the more to reade, & to searche holy scripture, to bring hym out of ignorancē. I say not nay, but a man may prosper, with onely hearing, but he may muche more prosper, with bothe hearing & readinge. This haue I sayde, as touchyng the feare to reade, thowzow ignorāce of the person. And concerning the difficultie of scripture, he that is so weake, that he is not able to brooke stronge meate, yet he maye sucke the swete and tender mylke, & deferre the rest, bntyll he wape strōger, & come to more knowledge: For God receaueth the learned & unlearned, & casteth awaie none, but is indifferent vnto all. And the scripture is full, as wel of lowe valleys, playne wayes, & easy for every man to vse, & to walke in, as also of highe hylles & mountaines, which fewe men can ascende vnto. And whosoeuer geueth his mynde to holy scriptures, with diligent studie, and feruent desire, it can not be, (saith s. Ihon Chrysost.) that he should be destitute of helpe. For either God almighty wil sende him some godly Doctor, to instructe him, as he dyd to instructe Eunuchus, a noble man of Ethiopia, & treasorer vnto Quene Candace, who hauing a great affeccion to reade the scripture, (although he vnderstode it not) yet for þ desire,

Scripture in  
some places  
is easie, and  
in some places  
harde to  
be vnderstād

God leaueth  
no man vn-  
taughte, that  
hath a good  
will to know  
his worde.

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that he had vnto gods wozde, God sent his apostle Philippe, to declare vnto him the true sence of the scripture that he redde: or els, if we lacke a learned man, to instruct & teache vs, yet God himselfe from aboue, will geue light vnto oure myndes, & teach vs those thinges, which are necessary for vs, & wherin we be ignorant. And in

Howe the  
knowlege off  
scriptur may  
be attayned  
vnto.

an other place Christ saith: that mannes knowledge off mayne & worldly wisedome, or sciēce, nedeth not to the vnderstanding of scripture, but the reuelation

of the holy Ghoste, who inspireth the true sense vnto thē, that with humilitē & diligence do serche therfore. He that asketh, shal haue, & he y seketh, shal fynde, & he that knocketh, shall haue the doore open. If we reade once, twise, or thrise, & vnderstāde not, let vs not cesse so, but still contnew reading, prayng, asking of other, & so by still knocking, (at the laste) the doore shal be ope-

A good rule ned(as s. Augustine saith). Although many thi-  
for the vnder-  
standing of y ges in the scripture, be spoken in obscure miste-  
scripture.

ries, yet there is nothing spokē vnder darke mi-  
steries, in one place, but the selfesame thinge, in  
other places is spokē familiarly, & playnly, to y

No man is ex-  
cepte fro the  
knowlege off  
Gods will.

capacite, both of learned & unlearned. And those thinges in the scripture that be playn to vnder-  
stande, & necessarie for saluacion, every mannes

Duetie is to learne them, to p̄inte them in me-  
mory, & effectually to exercise them. And as for  
the obscure misteries, to be contēted to be igno-  
rant in thē, vntyl such tyme as it shal please God,  
to open those thinges vnto him. In the meane

ceason,

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ceason, if he lacke either aptnesse or oportunitie. God wil not impute it to his foly, but yet it behoueth not that such as be apt, shoulde set abyde reading, because some other be vnapte to reade. Neuertheles, for the difficultie of suche places, the readinge of the whole, oughte not to be set a parte. And briesly to conclude (as saict Augustinc saieth) by the scripture, all men be ameded: weakenen be strengthned, & stronge men be confor-  
ted. So that surely, none be enemies to the rea-  
dinge of Gods worde, but suche, as either be so  
ignorant, þ they know not how holosome a thing  
it is, or els be so sickle, that they hate þ moste co-  
fortable medicin, that shoulde heale them: or so  
ungodly, that they woulde wyssh the people,  
stil to continue in blindnes, & ignorance of God.  
Thus we haue briesly touched some parte of the  
comodities of Gods holy worde, which is one of  
Gods chefe & principall benefites, geuen & decla-  
red to mankynde, here in earth. Let vs thanke  
God hartely, for this his great & speciall gifte,  
beneficiale fauour, & fatherly prouidece. Let vs  
be gladd to reuiue this precious gifte of oure  
heauenly father. Let vs heare, reade, and know,  
these holy rules, iunctions, & statutes of oure  
christian religion, and vpon that we haue made  
profession to God, at our baptism. Let vs with  
feare, & reverence, lay vp (in the cheste of our har-  
tes) these necessary and frutefull lessons. Let vs  
night and day muse, & haue meditacion, & con-  
templacion in them. Let vs ruminat, and (as it  
were)

What per-  
sonnes woul-  
de haue igno-  
rants to con-  
tinue.

The holy  
scripture is  
one of Gods  
chefe benefi-  
ces.

The righte  
reading, vse,  
& frutefull stu-  
dinge in holy  
scripture.

Psal. 1.

## An exhortacion to the reading

were) chewe the cudde, that we may haue þ swete  
Joyse, spirituall effect, mary, hony, kerncl, taste,  
comforde, and cōsolacion of them. Let vs staye,  
quiet, & certifie our consciences, with the moste  
infallible certaynetie, trueth, and perpetuall as-  
surance of them. Let vs pray to God, (the onely  
author of these heauenly meditacions) that we  
may speake, thinke, beleue, lyue, & departe hece,  
according to the holsome doctrine, and verities  
of them. And by that meanes, in this woldē we  
shall haue Gods protection, fauour, and grace,  
with the vnspeakable solace of peace, & quietnes  
of conscience; and after this miserable lyfe, we  
shall enioye the endles blisse and gloriþ of  
heauen, which he graunt vs all, that  
dyed for vs all, Jesus Christ, to  
whome, with the father, &  
holy Ghoste, be all ho-  
nour and gloriþe,  
both now and  
everlastig-  
lye.

Amen.

AMEN.      (,.) :  
Amen.      C:D :

**C**An homelie of the misery of all  
mankynde, and of his condempnacion  
to death everlasting, by his awne  
synne.



He holy Ghoste, in wri-  
tinge the holy scripture, is in  
nothing more diligent, then  
to pull dounе mans Vain-  
glory, and pride, whiche, of all  
vices, is moste vniuersally  
grafted in all mankynde, eue  
from the first infeccio[n] of our  
firste father Adam. And therfore, we reade in  
many places of scripture, many notable lessons  
againste this olde rooted vice, to teache vs the  
moste commendable vertue of humilitie, howe  
to knowe our selfes, and to remember, what we  
be of oure selfes. In the boke of Genesis, al-  
mighty God getteth vs all, a title and name in  
our great grandfather Adam, whiche ought to  
admonishe vs al, to consider what we be, wherof  
we be, from whence we came, & whether we shal,  
saynge thus: In the sweate of thy face, shalte  
thou eat bread, til thou be turned agayne into  
the grounde: for oute of it wast thou taken, in  
asmuche as thou arte duste, & into duste shalte  
thou be turned agayne. Here (as it were in a  
glaſſe) we may learne to know our selfes, to be,  
but grounde, earth, and ashes, & that to earth  
and ashes, we shall returne.

Gene.iii.

¶.¶.¶.

Also

## Of the miserie

ALSO the holy patriarche Abrahā, did wel remeber this name and title; duste, earth, and ashes, appointed & assigned by God to al mankynde: and therfore he calleth him selfe by that name, when he maketh hys earnest prayer for Sodom and Gomoye. And we reade that Judith, Hester, Job, Hieremy, with other holy men & ix. and women, in the olde Testamēt, did vse lache clothe, and to caste duste, and ashes, vpon their heades, when they bewailed their sinful living. Hier. vi. & xxv. They called & cried to God for healpe, & mercy, with suche a ceremonye of lache clothe, duste & ashes, that therby they myghte declare to the whole worlde, what an humble and lowely estimaciō they had of them selfes, and how wel they remembred their name and tytle also, sayde, their vile, corrupte, fraile nature, duste, earthe, and ashes. The boke of Wisedome also, willinge to pull doune our proude stomackes, mo- ueth vs diligently to remember oure mortall & earthly generation, whiche we haue all of hym, that was firste made: and that all men, as well Kynges as subiectes, come into this woldē, & goo oute of the same in like sorte, that is, as of our selfes full miserable, as we maye dayly see. And almighty God commaunded his prophet Esay, to make a proclamation and crie to the whole worlde: and Esay askinge, what shall I crie? The Lord answered: Crie that albeshe is grasse, and that all the glory of man thetof, is but as the floure of the felde: when the grasse is withered

Judith. iii.

& ix.

Job. xlvi.

Hier. vi. &

xxv.

Sapi. vii.

Esa. xl.

## of mankinde.

withered , the floure falleth awaie , when the  
winde of the Lord bloweth vpon it . The people  
surely is grasse , the which driesþ vp , & the floure  
fadeth awaie . And the holy prophet Job , ha-  
vinge in hym selfe great experiance , of the mis-  
erable and synfull estate of man , doth open the-  
same to the worlde in these wordes : man (saith Job , xiii .  
he ) that is borne of a woman , liuyng but a short  
tyme , is ful of many folde miseries , he springeth  
vp like a floure , and fadeth agayne , vanishinge  
awaie (as it were) a shadowe , and neuer contyn-  
nueth in one state . And doest thou Judge it ,  
mete (o Worlde) to open thyne eyes vpon suche a  
one , and to bringe hym to iudgemente with the  
who can make hym cleane , that is conceyued of  
an uncleane seede ? And all men of their euilnes  
and naturall prones , was so vniversally geuen  
to lynne , that (as the scripture saith ) God repe-  
ted that euer he made man . And by linne , his in-  
dignacion was so muche prouoked agaynst the  
worlde , that he drouned all þ worlde with Noes  
flode (except Noe him selfe , and his litle hous-  
holde ) . It is not without great cause , that the  
scripture of God , doeth so many tymes call all  
men here in this worlde , by this worlde earth .  
O thou earth , earth , earth , saith Hieremic ; here Hier . xxiii .  
the worlde of the Lord . This , our right name ,  
vocacio , and title , earth , earth , earth , pronounced  
by the Prophet , sheweth what we be in dede , by  
what soever other stile , title , or dignitie , men do  
call vs . Thus , he playuly named vs , who kno-

þ . if. weth

## Of the miserie

weth best, both what we be, and what we ought  
of right to be called. And thus he describeth vs,  
speakinge by his faithful apostle saint Paule:  
all me, Iues, and getiles, are vnder sinne, there  
is none righteous, no, not one, there is none þ  
vnderstandeth, there is none that leketh after  
God, they are all gone out of the waye, they are  
all vnproufitable, there is none that doth good,  
no, not one, their throte is an oþre sepulcre, with  
their tonges they haue vsed crafte & deceipte,  
the poyson of serpentes is vnder their lippes,  
their mouthe is ful of cursinge and bitternes,  
their fete are swyfte to shed bloode, destruccio &  
wretchednes are in their wayes, and the waye  
of peace haue they not knowen, there is no feare  
of God before their eyes. And in an other place  
saint Paule writeth thus: God hath wrapped  
all nactons in vnbelieve, þ he might haue mercy  
on all. The scripture cõcludeth all vnder synne,  
that the promes by the fayth of Jesus Christe,  
should be geuen vnto them that beleue. Saint  
Paule in many places paynteth vs out in our  
colours, callinge vs the chyldren of the wrath  
of God, when we be borne: sayinge also, that we  
cannot thinke a good thoughte of oure selfes,  
muche lesse we can saye well, or do well of oure  
selfes. And the wise man saith in the booke of

Roma.xi.

Gala. iii.

Ephe.ii.

Pro.xxiiii. Proverbes, the iuste man falleth. viij. tymes a  
daye. The moste tried and approued man, Job  
feared all hys workes! Saint Ihon the Bap-  
tist, beinge sanctified in his mothers wombe, &  
prayled

Luce.i.

## of mankinde.

prayed before he was borne, called an Angel,  
and greate before the Lorde, repienished euyn  
from his byrth with the holy Ghoste, the preparer  
of the waye for our savior Christe, and com-  
mended of oure savior Christe, to be more then  
a prophet, and the greatest that euer was borne  
of a woman: yet he playnly graunteth, that he  
had nede to be wasshed of Christe, he worthely  
extolleth and glorieth hys Lorde and Master  
Christe, and humbleth hym selfe, as unworthy  
to unbuckle his shooes, and geueth all honor &  
glory to God. So doth saint Paule, bothe ofte  
and evidently confess hym selfe, what he was  
of hym selfe euer geuinge (as a mooste faithfull  
seruaunte) all prayse to his Master and savior.  
So doth blessed saint Ihon the Euangeliste, Ioh.i.&.ii.  
in the name of hym selfe, & of all other holy men,  
be they never so iuste, make this open confes-  
sion: If we saye, we haue no synne, we de-  
ceiue our selfes, and the trueth is not in vs: If  
we knowledge our synnes, God is faithful and  
iuste, to forgeue vs our synnes, and to clense vs  
from all unrighteousnes: If we saye, we haue  
not synned, we make hym a lyar, and his worde  
is not in vs. Wherefore the Wiseman, in the  
boke called Ecclesiastes, maketh this true and  
generall confession: There is not one iuste man Eccle.viii.  
vpon the earth, that doth good, and synneth not.  
And saint Dauid is ashamed of his synne, but Psal.li.  
not to confess his synne: how ofte, how earnestly,  
& lamentably doth he desire Gods great mercy,

¶ ¶, iii. for his

## Of the miserie

for his greate offences, and that God shold not entre into iudgement with him. And again, how well weigheth this holy man his synnes, when he confesseth, that ther be so many in nombre, and so hidde, and harde to vnderstande, that it is in maner vnpossible, to knowe, vtter, or nombre them. Wherefore, he hauyng, a true, earnest, and deepe contemplacion and consideracion, of his synnes, and yet not commyng to the botome of them, he maketh suppliacion to GOD, to for-  
geue hym, his priuie, secrete, hidde synnes: to the  
knowledge of the whiche, he cannot attain vnto.  
He weigheth rightly his synnes, from the origi-  
nal roote, and spryng hedde, perceiuyng inclina-  
ciōs, prouocations, stirrings, stingynges, bud-  
des, b̄aunches, dregges, infecions, tastes, fee-  
lynges, and sentes of them, to continue in hym  
still. Wherefore, he saith, marke and beholde, I  
was conceiued in synnes: he saith not synne, but  
in the plurel nombre, synnes, forasmuche, as out  
of one, as fountain, spryngeth all the reste.

Psal. li.

Matt. ix.

A N D our sauioꝝ Christe saith, there is none good but God, and that we can do no thyng that is good, without hym, nor no man can come to the father, but by hym. He commaundeth vs all to saye, that we be unprofitable seruauntes, whē we haue doen al that we cā do. He preferreth the penitēt publicane, before the proude, holy, & glo-  
rious Pharisēy, he calleth himself a philicio, but not to thē that be hole, but to them that be sickē,  
and haue neede of his salue, for their soze, He tea-  
cheth

## of mankynde.

cheth vs in our p<sup>r</sup>aiers, to recknowledge our sel-  
fes synners, and to aske forge<sup>r</sup>enes and deliue-  
raunce frō al euilles at our heauely fathers hāde.  
He declareth þ the synnes of our awne hartes, do-  
defile our awne selfes. He teacheth that an euill  
word<sup>e</sup> or thought, dclerueth condeinnacion, af-  
firmynge that we shall geue an accompt, for eue-  
ry idle wo<sup>r</sup>de. He laieth, he came not to saue but  
the shepe that were utterly loste, and cast awaie.  
Therefore, fewe of the proude, iuste, learned, wile,  
perfite, and holy Pharisies, were saued by hym,  
because thei iustified theimselfes, by their coun-  
terfet holines before men. Wherefore good peo-  
ple, let vs beware of suche hypocrity, bainglory,  
and iustifiynge of our selfes. Let vs looke vpon  
our fete, and then, doune pecockes fethers, doune  
proude harte, doune bile claye, frayle and brittle  
vesselles. Of our selfes, wee be crabbe trees, that  
can bryng furth no apples. We be of our selfes,  
of suche yearth, as can bryng furth, but weedes,  
nettles, b<sup>r</sup>ambles, b<sup>r</sup>iers, cocle and darnell. Our  
fruictes be declared in the . v. Chapiter, to the  
Galathians. We haue neither faithe, Charitie,  
Hope, Pacience, Chastite, nor any thing els that  
good is, but of God: and therfore, these vertues  
be called there, the fruities of the holy ghost, and  
not the fruictes of man. Let vs therfore, acknow-  
ledge our selfes before God, ( as we be in deede)  
miserable and wretched synners. And let vs ear-  
nestly repent, and humble our selfes hartely, and  
crye to God for mercie. Let vs all confesse with  
mouthe

## Of the miserie

mouthe and harte , that we be full of imperfec-  
tions. Let vs knowe our awne woxkes , of what  
imperfecccion thei be, and then we shal not stand  
foolishly, and arrogantly, in our awne conceip-  
tes , nor chalenge any parte of Justificacion, by  
oure merites or woxkes . For truely , there is  
imperfeccions, in our best woxkes: we do not loue  
GOD, so muche as we are bound to do, with all  
our harte, mind, and power: we do not feare God  
so muche as we ought to doo : we do not praeie to  
God, but with greate and many imperfeccions:  
we geue, forgeue, beleue, liue, and hope vnperf-  
tely: we speake , thinke , and doo vnperfitele:  
we fight againstste the deuell, the worlde, and the  
fleshe , vnperfectly. Let vs therfore, not be a-  
shamed to confesse plainly , our state of imper-  
feccion: yea, let vs not be ashamed, to cōfesse im-  
perfeccion, euен in al our awne best woxkes. Let  
none of vs be ashamed , to saie with holy saincte

Luce.v. Peter: I am a synfull man . Let vs all saie with  
Psalm.cvi<sup>r</sup> the holy prophet David : We haue synned with  
our fathers, we haue doen amisse, and dealt wic-  
kedly. Let vs all make open confession, with the  
prodigall sonne, to our father, and say with him:  
we haue synned against heauē, & before the , ( O  
father ) wee are not worthie to be called thy son-

Luce.xv. Boruch. ii. nes. Let vs all saie, with holy Baruch, O Lord,  
our God, to vs is worthely ascribed , shame and  
cōfusio, & to þ righteousnes: We haue sinned, we  
haue doen wickedly, we haue behaued our selfes  
vngodly, in all thy righteousnes. Let vs all say  
with

## of mankynde.

with the holy Prophet Daniell: O Lorde, righ: Daniel. ix.  
teousnes belongeth to thee, vnto vs belongeth  
confusio[n]. We haue sinned, we haue been naugh-  
tie, we haue offended, we haue fled from thee, we  
haue gone backe from al thy p[re]ceptes, and iud-  
gements. So we learne of al good men, in holy  
scripture, to h[on]ble our selfes: and to exalt, extoll,  
praise, magnifie, and glorifie God.

THVS we haue heard, how euill we be of our  
selfes, howe of our selfes and by our selfes, wee  
haue no goodnes, help, no[n] saluaciō, but contra-  
riwise, synae, dāpnacion, and death euerlastyng:  
whiche if we depely weigh & consider, we shal the  
better understand, the great mercie of God, and  
how our saluacion, commeth only by Christ. For ii. Cor. iii.  
in our selfes, as of our selfes, we finde nothyng,  
wherby we maie be deliuered frō this miserab[e]  
captiuitie, into the whiche we were cast throug[h]  
the enuie of the deuill, by transgressyng of God-  
des commaundement, in our first parent Adam.  
We are all become vncleane, but we all are not Psalm. I.  
able to clense our selfes, no[n] to make one another  
of vs cleane. Wee are by nature, the childe[n] of Ephe. ii.  
Goddes wrath, but we are not able, to make our  
selfes the childe[n], and inheritors of Goddes glo-  
rie. We are shepe that ronne astraine, but we can-  
not, of our awne power, come again to the shepe  
folde, so greate is our imperfeccion and weake-  
nes. In our selfes therefore, maie not we glorie,  
whiche of oure selfes, are nothyng but synfull:  
neither we maie rejoyse, in any wo[rd]kes that we

## Of the miserie

do, whiche all be so vnperfecte and vnpure, that  
thei are not able to stande, before the righteous  
throne of god, as the holy prophet David saith,  
entre not into iudgement, with thy seruaunt, O  
Lord, for no man that liueth, shalbe found righ-  
tuous in thy sight. To GOD therfore, must we  
flee, or els shal we never find peace, rest and qui-  
etnes of conscience, in our hartes. For he is the  
father of mercies, and GOD of all consolacion.

Psal.cxxix He is the lord, with whom is plenteous redemp-  
cion. He is the God, whiche of his awne mercie  
saueth vs, and setteth out his charitie, and excea-  
dyng loue toward vs, in that of his awne volun-  
tary goodnes, when we were perished, he saued  
vs, and prouided an euerlastyng kyngdome for  
vs. And all these heauenly treasures, are geuen  
vs, not for our awne desertes, merites, or good  
deedes ( whiche of our selfes, we haue none) but  
of his meere mercie, frely. And for whose sake?  
Truly, for Jesus Christ sake, that pure and vn-  
defiled lambe of God. He is that dearely beloued  
sonne, for whose sake, God is fully pacified, sa-  
tisfied, and set at one with man. He is the lambe  
of GOD, whiche taketh awaie the synnes of the  
worlde, of whom onely, it mait be truely spoken,  
that he did all al thynges wel, and in his mouth  
mas founde no craft nor subtilitie. None, but he  
alone, mait saye, the prince of the worlde came,  
and in me he hath nothyng. And he alone mait  
saye also: whiche of you shall reproue me of any  
faulcs? He is that high and euerlastyng prieeste,  
whiche

## of mankynde.

whiche hath offred hymself, once for al, vpon the  
aulter of the Crosse, and with that one oblation,  
hath made perfecte for cuer moze, them that are  
sacrifised. He is the alone mediator, betwene God i. Ihon. ii.  
and man, whiche pated our raunson to god, with  
his awne bloud, & with that hath he cleasen vs al  
frō synne. He is the phisition, which heleth al our  
diseases. He is þ sauior, whiche saueth his people Matth. i.  
frō all their sinnes. To be shozte, he is that flow-  
yng, and moste plenteous fountain, of whose ful-  
nes, all we haue receiued. For in hym alone, are  
al the treasures of þ wisedom, and knowledge of  
God hidden. And in hym, and by hym, haue we  
from God the fathur, all good thynges, pertei-  
nyng either to the body, or to the soule. O howe  
muche are we bound, to this our heauely fathur,  
for his greate mercies, whiche he hath so plente-  
ously declared vnto vs, in Christ Jesu our lord  
and sautor. What thankes worthie and sufficiēt  
can we geue to hym? Let vs all with one accord,  
burst out with ioyfull voyces, cuer praisynge and  
magnifiyng this Lorde of mercie, for his tendre  
kyndenes shewed to vs, in his derely beloued  
sonne Jesus Christe our Lorde.

HETHERTO haue we heard, what we are of  
our selfes, derely, synful, wretched, and dampna-  
ble. Again, we haue heard, how that of our selfes  
and by our selfes, we are not able, either to think  
a good thought, or worke a good dede, so that we  
can finde in our selfes, no hope of saluacion, but  
rather whatsoeuer maketh vnto our destrucciō.

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Again we haue heard , the tender kyndenes and  
greate mercie of God the father toward vs , and  
howe beneficiell he is to vs , for Christes sake,  
without our merites or desertes, euē of his awne  
mere mercy and tendre goodnes. Now, how these  
exceedyng greate mercies of God , set abrode in  
Christe Jesu for vs , be obtained , and how we be  
deliuered from the captiuitie of sinne, death, and  
hell, it shal moze at large, with Goddes helpe, be  
declared to you in the next Homelie. In þ meane  
season, yea, & at all tymes, let vs learne to knowe  
our selfes , our frailtie and weakenesse, without  
any ostentacion , or boastyng of our awne good  
deedes, and merites. Let vs also knowledge, the  
exceedyng mercie of God towarde vs , and con-  
fesse, that as of our selfes, commeth all euill and  
dampnacion , so likewise, of hym , commeth all  
goodnes and saluacion , as God hymself saith,

Oze.xiii.

by the Prophet Oze: O Israell, thy destruccion  
commeth of thy self, but in me onely, is thy helpe  
and confort. If we thus humbly, subnitte our  
selfes in the sight of God, we maie be sure , that  
in the tyme of his visitacion, he will lift vs  
vp , vnto the Kyngdome of his derely  
beloued sonne , Christe Jesu our  
Lord: to whom with the fa-  
ther and the holy ghost,  
be all honoure, and  
glory for euer.

A M E N.

20

C An

# An Homely of the Saluacion of mankyd, by onely Christ our sauioz from synne and death euerlastyng.



Because al men be sinners, and offenders against God, and breakers of his lawe and commaundementes, therfoze can no man by his awne actes, woorkes, and deedes (semir thei never so good) be iustified, & made righteous before God: But euery man of necel site is constrained, to seke for another righteousness, or iustificacion, to be receiued at Goddes awne handes, that is to say, the remission, pardō and forgeuenesse of his synnes and trespasses, in suche thynges as he hath offended. And this iustificacion or righteousness, whiche we so receive by Goddes mercie, and Christes merites, embraced by faithe, is taken, accepted, and allowed of God, for our perfecte and full iustificacion. For the moze ful vnderstandyng herof, it is our partes and dutie, euer to remeber the great mercy of God, how that (all the worlde beyng wrapped in synne, by breaking of the lawe,) God sent his onely sonne, our sauioz Christe, into this worlde, to fulfill the lawe for vs, and by shedyng of his moste precious bloude, to make a sacrifice and satisfaccion, or (as it maie be called) amendes, to his father for our synnes, to asswage his wrathe and indignacion, conceiued against vs, for the

## Of saluacion.

The efficacie same. In somuche that infantes, beyng baptised  
of Chrystes Passion and Oblacion. and dyng in their infancie, are by this sacrifice,  
washed from their synnes, brought to Gods fauor, and made his childdren, and inheritores of his  
kyngdome of heauen. And thei whiche actually  
do synne, after their baptismme, when thei conuert  
& turne again to God vnfainedly, thei are like-  
wise washed by this sacrifice, from their synnes,  
in suche sorte, that there remaineth not, any spott  
of synne, that shalbe imputed to their dampna-  
tion. This is that iustificacion, or rightcousnes  
whiche saint Paule speaketh of, when he saith:

Roma iii. No man is iustified, by the woorke of the lawe,  
but frely by faithe in Iesus Christ.

Roma.viii. he saith: We beleue in Christe Jesu, that we be  
iustified frely, by the faithe of Christ, and not by  
the woorke of the law, because that no man shal-  
be iustified, by the woorke of the lawe. And al-  
though this iustificacion, be free vnto vs, yet  
it commeth not so frely to vs, that there is no

In Obieccio. raunsome payed therfore at all. But here maie  
mannes reason be astonied, reasoning after this  
fasshion: If a raunsom be payed for our redemp-  
cion, then it is not geuen vs freely: For a pris-  
oner that payeth his raunsom, is not let go frely,  
for if he go frely, then he goeth without raunsom,  
for what is it els to go frely, then to be sette at li-  
bertie, without payment of raunsom.

In answer. THIS reason is satisfied by the greate wise-  
doome of God, in this mistery of our redempcion,  
who hath so tempered his iustice and mercie to-  
gether

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gether, that he wold neither, by his iustice condempne vs, vnto the perpetual captiuitie of the deuil, and his prisone of hell remediles, for euer, without mercie: nor by his mercy, deliuer vs cleerly, without iustice, or painement of a iuste raunson: but with his endles mercie, he ioyned his moste vpwright & equall iustice. His great mercy he shewed vnto vs, in deliueryng vs from our former captiuitie, without requiryng of anye raunson to be paied, or amendes to be made, vpon our partes: whiche thyng, by vs had been impossible to be doen. And where as it lay not in vs that to do, he prouided a raunson for vs, that was the moste precious body and bloude of his awne moste dere and beste beloued sonne Iesu Christe. Who besides his raunson, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercie did embrace together, and fulfilled the mistrie of our redeimpcion. And of this iustice & mercie, of God knit together, speaketh sancte Paule, in the thirde Chapiter, to the Ro- Roma.iii. mains: All haue offended, and haue neede of the glory of God, iustified freely by his grace, by redempcion, whiche is in Iesu Christ, whom God hath set furthe to vs, for a reconciler, and peace maker, through faithe in his bloud, to shewe his righteousness. And in the x. Chapiter. Christe is Roma.x. the ende of the lawe, vnto righteousness, to evey man that beleueth. And in the viij. Chapiter. Roma viii. That whiche was impossible by the lawe, in as muche as it was weake by the fleshe, GOD sen- dyng

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dynge his awne sonne, in the similitude of synfull  
fleshe, by synne, dāpned synne in the fleshe, that þ  
righteousnes of the law, might be fulfilled in vs  
whiche walke not after þ fleshe, but after þ spirit.

**T**hre thinges    I N these forsaide places , the Apostle tou-  
must go toge- chethe specially thre thynge , whiche muste  
ther in oure iustificacion . concurre and go together , in our iustificacion.

Upon Goddes parte , his greate mercie and  
grace, vpon Christes part , iustice, that is, the sa-  
tisfaction of Goddes iustice , or the p̄ce of oure  
redeincion, by the offryng of his body, and she-  
dynge of his bloude, with fulfyllyng of the lawe,  
perfectely and thorooughly : And vpon oure parte  
true & liuely faithe, in the merites of Jesu Christ  
whiche yet is not oures , but by Goddes wooz-  
kyng in vs . So that in our iustificacion, is not  
onely Goddes mercie and grace, but also his iu-  
stice, whiche þ apostle calleth the iustice of God,  
and it consisteth in payng our rāsum, and ful-  
fyllyng of the law: and so the grace of God, doth  
not exclude the iustice of God, in our iustificaci-  
on, but only excludeth the iustice of man , that is  
to saye, the iustice of our woorke, as to be mer-  
ties of deseruyng our iustificacion. And therfore  
saincte Paule declareth here nothyng, vpon the  
behalf of man, concerningyng his iustificacion, but  
onely a true and liuely faithe , whiche neuerthe-

**H**owe it is to  
be understand  
that faith su-  
stifieth, with-  
out woorkes, the feare of G O D , to be toynd with faithe, in  
every

## Of saluacion.

every man that is iustified: but it excludeth the  
from the office of iustifiyng. So that although  
they be all present together in him that is iusti-  
fied, yet they iustifie not altogether. Now that  
faith also , doth not exclude the iustice of oure  
good woxkes, necessarily to be done afterwarde  
of duetye, towardes God(for we are moste bo-  
dden to serue God, in doyng good dedes, cōmisi-  
ded by hym in his holy scripture , all the dayes  
of our life) But it excludeth theym , so that we  
may not do them, to this entēt , to be made good  
by doyng of them. For al the good woxkes that  
we can do, be vnperte, and therfore not able to  
deserue our iustificacion. But our iustificacion  
doth comme freely , by the meere mercy of God,  
and of so great and free mercy, that whereas all  
the worlde was not able of their selfes , to paye  
any parte towardes their raunsome, it pleased  
our heauely father, of his infinitie mercy , with-  
out any oure deserfe, or dcleruinge , to prepare  
for vs the moste p̄cious Jewelles of Christes  
body and bloude, whereby our raunsome might  
be fully payed, the lawe fulfilled, and his iustice  
fully satisfied. So that Christ is now the righ-  
teousnes of all them , that truely doo beleue in  
hym. He for them payed their raunsome, by hys  
death. He for them fulfilled the lawe in his life.  
So that now,in him, & by him,eucry true christe  
man may be called a fulfiller of the lawe, for al-  
muche as that , whiche their infirmitie lacketh,  
Christes iustice hath supplied. Before was de-

• *20.20.20.20.*

clared

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clared at large, that no man can be iustified by his awn good workes, because that no man ful-filleth the lawe, accordinge to the full request of the lawe. And saint Paule, in his epistle to the Galathians, proueth the same, saiyng thus: If there had ben any lawe geuen, whiche coulde haue iustified, verely, righteousnes shoulde haue ben by the lawe. And agayne he saith: If righteousnes be by the lawe, then Christe dyed in vayne. And agayne he sayeth: You that are iustified in the lawe, are falle away from grace. And furthermore, he wryteth to the Ephelians, on this wise: By grace are ye sauued through faith, and that not of youre selfes: For it is the gifte of God, and not of workes, lest any man shoulde glorie. And to be shorte, the summe of all Paules disputacio is this, that if iustice some of workes, then it cometh not of grace, & if it come of grace, then it cometh not of woorkes. And to this ende, tendeth all the Prophetes, as saint Peter saith: in the x. of the Actes. Of Christ, al the Prophetes (saith saint Peter) do witnessesse, that throughe his name, all they that beleue in hym, shall receaue the remissio of synnes. And after this wise to be iustified, onely by this true and liuely faith in Christ, speaketh al the olde and auncient authoرس, bothe Grekes &

Faith onely iustifieth, is  
the doctrine  
of olde doc-  
tors.  
Latyns. Of whome I will specially reherse. iij.  
Hilary, Basil, & Ambrose. Saint Hilary saith  
these wordes playnely, in the nynty Canon, vpo  
Matthew: Fayth onely iustifieth. And saint

Basil,

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Basil, a Greke auchtor writeth thus: Thus is a perfecte & an whole glozynge in God, when a man doth not boost hymselfe, for his awne iustice, but knoweth him selfe certaynly, to be vnworthy of true iustice, but to be iustified, by onely faith in Christ. This is a perfect and a whole reioysing in God, when a man auaueth not him selfe, for his awne righteouſnes, but knowledgeth him selfe, to lacke true iustice and righteouſnes, and to be iustified by the onely faith in Christ: and Paule (saieth he) doth glozie Philip.iii. in the contempt of his awne righteouſnes, and that he loketh for his righteouſnes of God, by faith.

THESE be the very wordes of saint Basil. And saint Ambrose, a latin auchtor saieth these wordes: This is the ordinaunce of God, that he, whiche beleueth in Christe, shoulde be saued, without woxkes, by faith onely, frely receauing remission of his synnes. Consider diligētly these wordes, withoute woxkes, by faith onely, frely, we receaue remissiō of our synne. What can be spoken moze playnly, then to saye, that freely, without woxkes, by faith onely, we obteynre remissiō of oure synnes? These and otherlyke sentences, that we be iustified by faith onely, frely, and without woxkes, we do reade ofte tymes in the moſte best and auncient writers. As besyde Hillarie, Basil, & saint Ambrose, before reherſed: We reade theſame in Origene, saint Chilſtome, s. Cypriane, saint Augustine, Prosper,

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Decomentius, Photius, Barnardus, Anselme,  
& many other aucthors, Greke, & Latyne. Ne-  
uerthelesse, this sentence, that we be iustified by  
faith onely, is not so meāt of them, that the saide  
iustifiēge faith is alone in man, without true  
repentaunce, hope, charitie, dread & feare of God,  
at any tyme or ceason. Noz when they saye that

Fayth alone  
howe it is to  
be vnder-  
stantande,  
we be iustified frely, they meane not þ we shoulde  
or might afterwarde be ydle, and that nothinge  
shoulde be required on our partes afterwarde.

Neither they meane not so to be iustified, with-  
out our good woxkes, þ we shoulde do no good  
woxkes at all, lyke as shalbe more expresseſſed at  
large hereafter. But this proposicio, that we be  
iustified by faith onely, frely, & without woxkes  
is spoken, for to take a waye clerely al merite of  
our woxkes, as being insufficiēt, to deserue our  
iustificacion at Gods handes, and therby moſte  
plainly, to expresse the weaknes of man, and the  
goodnes of God, the great infirmitie of our sel-  
fes, & the might & powre of God, the imperfect-  
nes of our awne woxkes, and the moſte habun-  
dāt grace of our sauioꝝ ch̄rist. And therby wholy  
for to ascribe the merite & deseruing, of our iusti-  
ficacion, unto Christ only, & his moſte precious  
bloude Shedinge. This faith the holy scripture  
teacheth: his is the ſtrōge rocke & foundacio of

The profite  
of the doctri-  
ne of faſthe,  
only iuli-  
ſieth.  
The ancient aucthors of Christes church do approue:  
This doctrine, aduaūceth and setteth furth the  
true glory of Christ, & ſuppreſſeth þ bayne glory  
of man.

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of man: This, whosocuer denieth, is not to be re  
puted for a true Christian man, nor for a setter  
furth of Christes glory, but for an aduersarie of  
Christ and his Gospel, and for a setter furth of  
mēnes bayne glory. And although this doctrinē  
be never so true, (as it is moste true in dede)  
that we be iustifid freely, without al merite of  
our awn good workes (as saint Paule doth ex-  
presse it) and freely, by this liuely & perfect faith,  
in Christ onely, as the auncyent authors vse to  
speake it: Yet this true doctrine muste be also a declaraciō  
of this doc-  
trine, faith  
without wor-  
kes iustifieth  
truely vnderstande, & moste playnly declared,  
lest, carnall men shoulde take vniustly occasiō  
therby, to lyue carnally after the appetite and  
will of the wortle, the fleshe and the deuill. And  
because no man shoulde erre, by mistakinge of  
this true doctrine, I shall playnly and shortly  
so declare the righte vnderstanding of the same,  
that no man shall iustly thinke that he maye  
thereby take any occasion of carnall libertie, to  
folowe the desires of the fleshe, or that therby  
any kynde of synne shalbe committed, or any  
vngodly lyuinge the more vsed.

FIRST, you shall vnderstande, that in our  
iustificacion by Christ, it is not all one thinge,  
the office of God vnto man, and the office of  
man vnto God: Iustificacion is not the of-  
fice of man, but of God: for man cannot iustifie  
hym selfe, by hys awne workes, neither in parte  
nor in th e whole, for that were the greatest ar-  
rogancie and p̄resumpcion of Man, that Ante-

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christe coulde erecte agaynste God , to affirme  
that a man mighthe by hys awne woorkes , take  
awaye and purge his awne synnes , and so iu-  
Justificacion is the office of God only.  
stifie hym selfe . But iustificacion, is the office  
of God onely, and is not a thyng, whiche we  
render vnto him, but whiche we receave of him,  
not, whiche we geue to hym, but whiche we take  
of him, by his free mercy , and by the onely me-  
rites, of hys moste dearly beloued sonne , oure  
onely redemer, sauior, & iustifier , Iesus Christ.  
So that the true vnderstandinge of this doc-  
trine: we be iustified frely by faith, without wo-  
rkes, or þ we be iustified by faith in Christ onely,  
is not, that this our awn acte to beleue in Christ  
or this our faith in Christ, whiche is within vs,  
doth iustifie vs, & merite our iustificacion vnto  
vs (for that were to count our selfes, to be iusti-  
fied by some acte or vertue , that is within oure  
selfes). But the true vnderstandinge and mea-  
ninge therof is , that although we heare Gods  
worde, and beleue it, althoughe we haue faithe,  
hope, charitie, repentaunce, dread, and feare of  
God , within vs , and do never so many good  
woorkes therunto : yet we muste renownce the  
merite of all our sayde vertues, of faith, hope,  
charitie, & all oure other vertues, & good dedes,  
whiche we either haue done, shall do, or can do,  
as thinges that be farre to weake , and insuffi-  
cient and vnperficte, to deserue remission of our  
synnes, and our iustificacion , and therfore we  
muste truste, onely in Gods mercy , and in that  
sacrifice,

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sacrifice, which our highe prieste, & sauior Christ Jesus, the sonne of God, once offered for vs vpon the Crosse, to obteyne therby Gods grace, and remission, aswell of our originall synne in baptisme, as of all actuall synne, committed by vs after our baptisme, if we truely repent and converte vnfaynedly to hym agayne. So, that as saint Ihon Baptist, although he were never so vertuous and godly a man, yet in this matter of forgeuing of synne, he did put the people frō hym, and appoynted them vnto Christ, saynge thus vnto them: Beholde, yonder is the lambe Iohan.i. of God, whiche taketh awaye the synnes of the worlde: Euenso, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selke, and remitteth or appoynteth vs vnto Christ, for to haue onely by hym remissio of oure synnes, or iustificacion. So that oure faithe in Christe (as it were) saycth vnto vs thus: It is not I, that take awaye youre synnes, but it is Christe onely, and to hym onely, I sende you for that purpose, renowncyng therein al youre good vertues, woordes, thoughtes, and woorkes, and onely puttinge youre truste in Christe.

THVS you do se, that the verie true sence of this proposition: we be iustified by faithe in Christe onely: ( accordaninge to the mea-nyng of the olde aunciente aucthores ) is this: we putte oure faythe in Christe, that we be

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that we be iustified by hym onely, that we be iu-  
stified by Goddes free mercie, and the merites of  
our sauoure Chристe onely, and by no vertue or  
good woorkes of our awne, that is in vs, or that  
we can be able to haue or to do so to deserue the  
same, Chристe hymself onely, beyng the cause me-  
ritous therof.

HERE you perceiue many woordes to  
be vsed, to auoide contencion in woordes, with  
them that delighteth to braule aboute woordes.  
And also to shewe the true meanyng, to auoyde  
euill takyng and misunderstandyng: and yet  
peraduenture all will not serue, with them that  
be contentious, but contenders will euer forge  
matter of contencion, euen when they haue none  
occasion thereto. Notwithstandyng, such be the  
lesse to be passed vp, so that þ rest maye profite,  
which will be more desirous to knowe the truth,  
then, (when it is plain inough) to contend about  
it, and with contencions, and capcious cauillaci-  
ons, to obscure and darken it. Truthe it is, that  
our awne woorkes, doth not iustifie vs, to speke  
properly of our iustificacion (that is to saye) our  
woorkes do not merite, or deserue remissio of our  
synnes, and make vs of vniust, iust before God.  
But God of his meere mercy, throught the onely  
merites or deseruyng, of his sonne Jesus Christ,  
doth iustifie vs. Neuertheles, because faith doth  
directly sende vs to Chристe for remission of our  
synnes, and that by faithe geuen vs of God, wee  
embraze the promise of Goddes mercy, and of the  
remission

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remissio of our synnes, whiche thyng, none other  
of our vertues or woorkes properly doth, therfore  
scripture blythe to saie, that faith without woorkes  
dooth iustifie. And forasmuche, that it is all  
one sentence in effecte to saie: faith without woorkes,  
and onely faith doth iustifie vs, therfore, the  
old auncient fathers of the Churche, from tyme  
to time, haue vttered our iustificacion, with this  
speache: onely faith iustifieth vs, meanyng none  
other thyng, then sainte Paule meante, when he  
saied, faithe without woorkes iustifieth vs. And  
because, all this is brought to passe, through the  
only merites & deseruinges of our sauioz Christ,  
and not throught our merites, or throught the me-  
rite of any vertue, that wee haue within vs, or of  
any woorke that commeth from vs: therefore, in  
that respect of merite & deseruyng, we renounce  
(as it were) altogether again, faith, woorkes, and  
all other vertues. For oure awne imperfession,  
is so greate through the corruption of originall  
synne, that all is imperfecte, that is within vs,  
faithe, charitie, hope, dread, thoughtes, wordes  
and woorkes, and therfore, not apt to merite &  
deserue, any part of our iustificacion for vs. And  
this forme of speacyng we blythe, in the humblyng  
of our selfes to god, & to geue al the glory to our  
sauior Christe, whiche is best worthy to haue it.

HERE you haue heard the office of God, in  
our iustificacion, & how we receiue it of hym fre-  
ly, by his mercie, without our desertes, through  
true and liuely faithe. Now you shall heare the

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office and duetie of a Christian man vnto God, what we ought yn our partie, to redēr vnto god again, for his greate mercie and goodnes. Our office is not to passe the tyme of this present life vnfrutefully and idely, after that we are baptis-

**Thei that**  
preache: faith  
onely iustify:  
fierh: doo not  
trache carnall  
libertie, or þ  
we should do  
no good wo<sup>r</sup>  
kes.

sed or iustified , not caryng how fewe good wo<sup>r</sup>  
kes we do, to the glory of God, and profit of our  
neighbores: muche lesse it is our office , after that  
we be once made Christes members, to liue con-  
trary to thesame, makyng our selfes, members

of the deuill, walkyng after his inticemētes, and  
after the suggestions of the wōrld, and the fleshe  
wherby we knowe, that we do serue the worlde,  
and the deuill, and not God. For that faith , whi-  
che bryngeth furth, (without repentaunce) either  
euil workes, or no good wo<sup>r</sup>kes, is not a right,  
pure, and liuely faith, but a dedde, deuellish, cou-  
terfaite, and fained faithe, as saincte Paule, and  
saint Jaines call it. For euē the deuilles knowe  
and beleue, that Christe was borne of a Virgin,  
that he fasted soxtie daies & soxtie nightes, with-  
out meate & drinke, þ he wrought al kynd of mi-  
racles, declarynge hymself very God : thei beleue  
also, that Christ for our sakes, suffred most pain-  
full death, to redenie vs from eternal death, and  
that he rose again frō death the third daie: Thei  
beleue, that he ascended into heauen, and that he  
sitteth on the right hand of the father, and at the  
last ende of this wōrld, shal come again, & judge  
bothe the quicke and the dedde . These articles  
of our faithe, the deuilles beleue , and so thei be-  
leue

**The devilles**  
have faith,  
but not the  
true faithe.

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leue all thynges that be w<sup>r</sup>itten, in the newe and old Testament to be true, and yet for al this faith, thei be but deuilles, remainyng still in their dā-  
pnable estate , lackingyng the very true Christian  
faith. For the right and true Christian faithe is, What is the  
true and iust  
fyng faithe,  
not only to beleue that holy scripture, and al the  
forſated articles of our faith are true, but also to  
haue a ſure truſt and confidence in Goddes mer-  
cifull promiſes , to be ſaued from euerlaſtyng  
dampnacion by Christ: wherof doth folowe a lo-  
Thei that do  
ſtinue in euill  
luyng , haue  
not true faithe  
uyng hart, to obey his commaundementes. And  
this true christian faith, neither any deuill hath,  
nor yet any man, whiche, in the outward professi-  
on of his mouthe, and in his outward receiuyng  
of the sacramentes, in commyng to the Churche,  
and in all other outward apparaūces, ſemeth to  
be a christian man, and yet in his liuyng & dedes  
ſheweth the contrary. For howe can a man haue  
this true faithe, this ſure truſt and confidence in  
God: that by the merites of Christ, his synnes be  
remitted, and he reconciled to the fauor of God,  
and to be partaker of the kyngdome of heauen  
by Christe, when he liueth vngodly, and denieth  
Christ in his dedes. Surely, no ſuche vngodly  
man, can haue this faith and truſt in god. For as  
thei knowe Christe, to be the onely ſauioz of the  
worlde, ſo thei knowe alſo, that wicked men, ſhal  
not posſeſſe the kyngdom of GOD: thei knowe,  
that God hateth vnrighþousnesse, that he will  
deſtroy all thone, that ſpeakē vnruly, that thone  
that haue doen good woorkes (whiche cannot be

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doen without a lively faith in Christ) shall come furth into the resurreccion of life, and those that haue doen euill, shall come unto resurreccion of iudgement: and very well thei knowe also, that to theim that be contentious, and to theim that will not be obediēt vnto the truth, but will obey vnrightheousnes, shall come indignacion, wrath and affliccion, &c. Therfore, to conclude, consideryng the infinite benefites of God, shewed and exhibited vnto vs, mercifullly without our desertes, who hath not only created vs of nothing, and frō a pece of vile claye, of his infinite goodnes hath exalted vs (as touchyng our soule) vnto his awne similitude & likenes: but also, wheras we were condeyned to hell, and death eternall, hath geuen his awne naturall sonne, beyng God eternall, immortall, and equall vnto hymself, in power and glory, to be incarnated, and to take our mortall nature vpon hym, with the infirmities of the same. And in the same nature, to suffre moste shameful and painful death, for our offences, to thintent to iustifie vs, & to restoře vs to life euerlastyng, so makynge vs also his deere beloued chilđren, brethren vnto his onely sonne, our sauior Christe, and inheritořs for euer with hym, of his eternall kyndome of heauen.

THESE greate and mercifull benefites of God (if thei be wel cōsidered) do ncither minister vnto vs, occasion to be idle, and to liue without doyng any good woxes, neither yet stirreth vs, by any meanes to do euill thynges, but contrary  
wise

## Of saluacion.

wise, if we be not desperate persones, & oure hartes harder then stones, thei moue vs to render our selfes vnto God wholy, with all ouer will, hartes, might & power, to serue hym in all good deedes, obeyng his comandementes, during our lifies: to seke in al thinges, his glory & honoz, not our sensuall pleasures, and vain glorie, euermore dreading, willyngly to offend such a mercifull God and louyng redemer, in word, thought, or dede. And thesaid benefites of God, depely considered do moue vs, for his sake also, to be euer ready to geue our selfes to our neigbors, and as muche as lieth in vs, to studie with all our indeuour, to do good to every man. These be the fruictes of the true faith, to do good (as muche as lieth

in vs) to euery man. And aboue al thynges, and in all thynges, to ad-

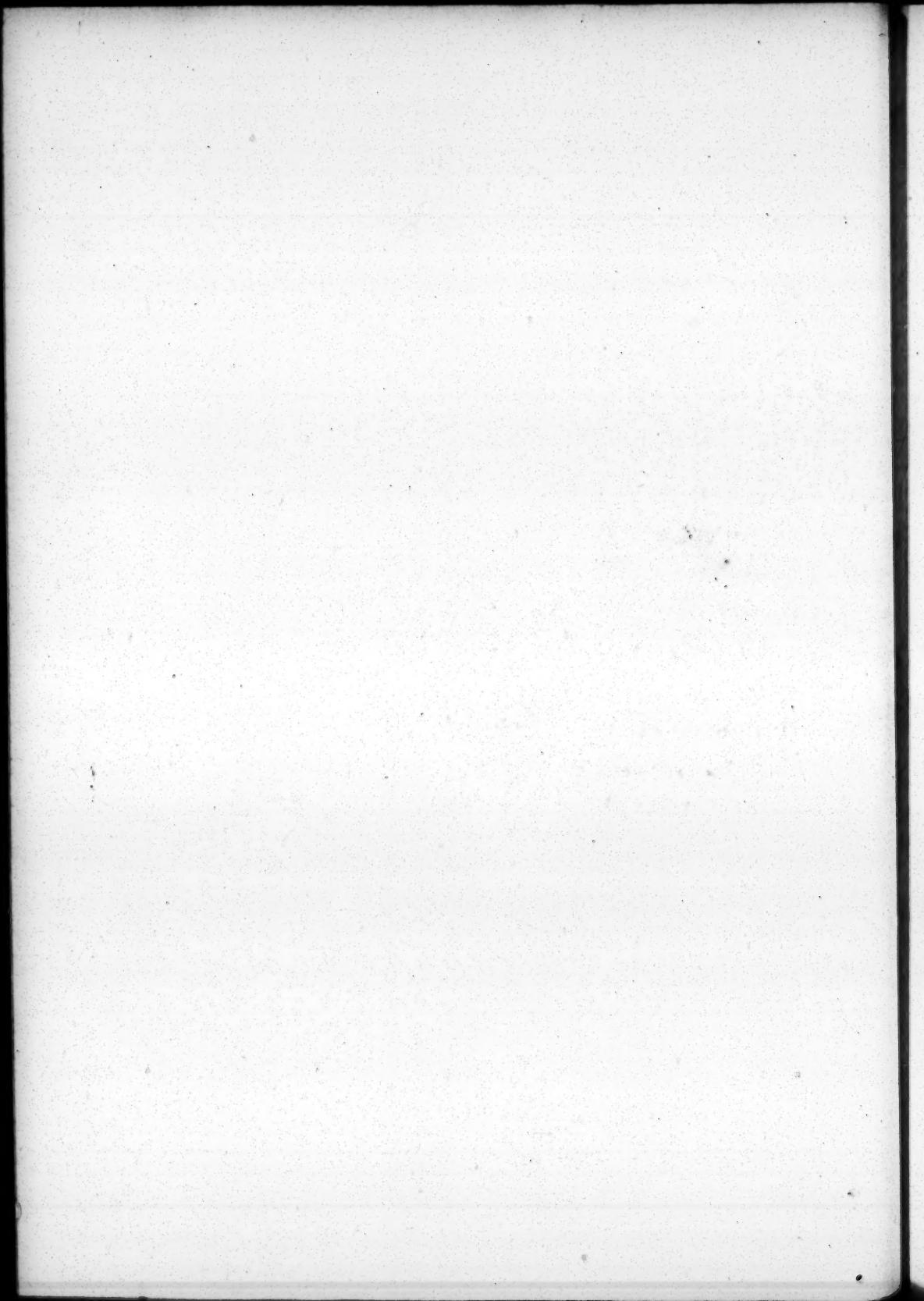
uaunce the glory of God, of  
whom onely wee haue  
our sanctificacion,

Justificacion,  
saluacion,

and

redempcion. To  
whom, be euer glorie,  
praise, and honoz,  
worlde with-  
out ende.

AMEN.



# A Chorte declaracion of the true, lyuely, and ch̄ristian fayth.



HE fyſte entrie vnto God, fayth.  
(good Ch̄ristē people) is tho-  
rough faith: wherby, (as it is  
declared in the laste sermon)  
we be iuſtituted before God.

And leſte any man ſhould be  
deceyued, for lacke of righte  
vnderſtāding hereof, it is di-

ligentlye to be noted, that fayth is taken in the  
ſcripture, two maner of wayes. There is one a dead faith  
fayth, whiche in ſcripture is calld a dead faith,  
whiche bringeth furthe no good workes, but is  
ydle, barayne, and vnfruitful. And this faith, by  
the holy Apostle ſaint Iames, is compared to Iaco.ii.  
the faith of deuils, which beleue, God to be true,  
and iuste, and tremble for feare, yet they do no-  
thing well, but all euill. And ſuche a maner of  
fayth, haue the wicked and naughtye ch̄ristē peo-  
ple, which confeſſe God (as ſaint Paule ſaieth) Tit.i.  
in their mouthe, but denye hym in their dedes,  
beynge abhominable, and without the righte  
fayth, and in all good workes reproueable. And  
this fayth is a periuasion, and beliefe in manes  
harte, wherby he knoweth that there is a God, &  
assenteth vnto al truth, of Gods most holy word,  
conteyned in holy scripture. So that it conſi-  
ſteth only, in beleuing of the woerde of God, that  
it is true. And this is not properly called fayth:  
but as he, that readeth Cesars commētaries, be

## Of fayth.

Ieuing the same to be true, hath therby a knowledge of Cesars lyfe, and noble actes, because he beleueth þ histore of Cesar: yet it is not properly sayd, that he beleueth in Cesar, of whome he loketh for no help, nor benefite: euē so, he that beleueth that, all that is spoke of God in the Bible, is true, and yet liueth so vngodly, that he cano<sup>t</sup> loke to enjoy the promises, and benefites of God although it may be sayd, that such a man hath a faith & beliefe, to the wōdes of God, yet it is not properly sayd, þ he beleueth in God, or hath such a faith and trust in God, whereby he may surely loke for grace, mercy, and eternall lyfe at Gods hande: but rather for indignacion & punishment, according to the merites of his wicked lyfe. For as it is written in a boke, entitled to be of Didimus Alexandrinus: Forasmuche as faith, without works is dead, it is not now faith, as a dead man, is not a man. This dead faith therefore, is not that sure and substanciall faith, which saueth sinners.

A livelye  
fayth.

Gala.v.

AN other fayth there is in scripture, which is not (as the foresayd faith) ydle, unfruitfull, and dead, but worketh by charitie (as saict Paule declareth.) Galat. v. Whiche, as the other bayne fayth is called a dead fayth, so may this be called a quicke or livelye fayth. And this is not onely the common beliefe, of the articles of oure fayth, but it is also a sure trust, & confidēce of the mercy of God, through our lord Iesus Christ, and a stedfast hope of all good thinges, to be receyued at Gods

## Of fayth.

at Gods hād:and þ although, we throuḡh infirmitie, or temptaciō of our ghostly enemy, do fal from him by sinne, yet if we returme agayne vnto him, by true repentaunce, that he wil forgiue and forget our offences for his sonnes sake, our sauior Iesus Ch̄riste, and will make vs inheritors with him, of his euerlasting kyngdome, & that in the meane tyme, vntil þ kingdome come, he wil be our protector, and defender in al perils and daūgers, whatsoeuer do chaunce:and that, though somtyme he do send vs sharp aduersitie, yet that euermore, he will be a louig father vnto vs, correcting vs for our sinne, but not withdrawyng his mercy finally from vs , yf we trusste in him, and commit our selfes wholy to him, hang onely vpon him, and cal vpon hym, redy to obey and serue him. This is the true lyuelye and unsayned ch̄ristian fayth, and is not in the mouthe and outward profession onely, but it liueth, and styrreth inwardly in the hart. And this faith, is not without hope and trust in God, nor without the loue of God, & of our neyghbours, nor without the feare of God, nor without the desire, to heare Gods worde, and to folowe the same, in eschewing euil, & dōyng gladly all good woxes.

THIS fayth, (as saint Paul describeth it) is the sure grounde and foudacion of the benefites, which we ought to loke for, and trust to receyue of God, a certificat & sure expctaciō of them, althoough they yet lesibl appere not vnto vs. And after he saith: He that commeth to God, must be-

Hebre. xi.

A.ij. leue

## Of fayth.

leue both that he is, and that he is a merciful re-  
warder of wel doers. And nothing commendeth  
good men vnto God so muche, as this assured

The thinges fayth, and trust in hym. Of this fayth, the thin-  
ges are to be no-  
ted of fayth. ges are specially to be noted. First, þis faith,  
doth not lye dead in the harte, but is lyuely and  
fruitful, in bringing furthe good woxkes. Se-  
cond, that without it, can no good woxkes be done,  
that shall be acceptable, and pleasaunt to God.  
Thyrde, what maner of good woxkes they be, þ  
this fayth doth bryng furth.

Faythe is  
full of good  
woxkes. F O R the first, as the light can not be hid, but  
wil shew furth it selfe, at one place or other: so a  
true faith can not be kept secret, but whan occa-  
sion is offred, it wil bzeake out, and shew it selfe  
by good woxkes. And as the liuinge bodye of a  
man, euer exerciseth such thinges, as belongeth  
to a natural and liuinge bodye, for nouȝt shal be  
preseruaciō of the same, as it hath nede, oportu-  
nitie and occasion: euē so the soule, that hath a  
liuely faith in it, wil be doyng alway some good  
woxke, whiche shall declare, that it is liuinge, &  
wil not be vnoccupied. Therfore whā men heare  
in the scriptures, so high cōmendaciōs of fayth,  
þit maketh vs to please God, to liue with God,  
and to be the chyldre of God: yf than they phan-  
tasie, that they be set at libertie, frō doig al good  
woxkes, & may lyue as they lyst, they tryſle with  
God, & deceiue theſelvſ. And it is a manifest to-  
ken, that they be farre from having the true and  
liuely faith, and also farre frō knowledge, what  
true

## Of fayth.

true faith meaneth. For the very sure and liuely Christen faith is, not onely to bgleue al thinges of God, whiche are conteyned in holy scripture; but also is an earnest trust, & confidence in God, that he doth regarde vs, and hath cure of vs, as the father of the childe, whome he doth loue, and that he will be mercifull vnto vs, for hys onely sonnes sake: & that we haue our saviour Christ, our perpetual aduocate & priest, in whose onely merites, oblation, and sufferinge, we do trustee, that our offences be continually wasshed & purged, whensoeuer we, repenting truly, do returne to hym with our whole harte, stedfastly determining with oure selfes, thorough his grace, to obey and serue hym, in kepyng his commaundementes, & neuer to turne backe agayne to sinne. Suche is the true faith, that the scripture doth somuche commend, the which, when it seeth and consydereth, what God hath done for vs, is also moued, through continuall assistance of the spirit of God, to serue and please him, to kepe his fauour, to feare his displeasure, to continue his obedient chyldryen, shewing thankfulnes agayn, by obseruing his commaundementes, and that frely, for true loue chiesly, and not for dread of punishment, or loue, of temporal reward: consydering howe clearly, without our deseruinges, we haue receyued his mercie and pardon frely.

THIS true faith wil shew furth it self, and can not long be ydle. For as it is written: The iuste man doth lyue by his faith. He neither sleapeth,

## Of fayth.

Hier. xvii. nor is ydle, when he shoulde wake and be wel oca-  
cupied. And God by his prophet Hieremias sayeth:  
that he is a happy and blessed man, whiche hath  
faith and confidēce in God. For he is like a tree,  
set by the water syde, that spreadeth his rotes a-  
bōde toward the moysture, & scāreth not heate  
whan it cometh, his leafe wil be grene, and will  
not cease, to bring furth his fruit: Even so faith-  
ful me, (putting away al feare of aduersitie) wil  
shewe furthe the frute of their good workes, as  
occasion is offered to do them.

Ecc. xxxii. THE wisenā saith: He that bcleueth in God,  
wil hearkē vnto his comandementes. For if we  
do not shewe our selfes faithfull in our conuer-  
sacion, the faith, whiche we pretendē to haue, is  
but a fayned faith: because the true chris̄tē faith,  
is manifestly shewed by good living, and not by

lib. de fide & wordes onely, as s. Augustine sayeth: Good ly-  
specib⁹. ca. ii. ging cannot be seperated from true faith, which

Hebre. xi. 6. Heret̄ de worketh by loue. And saint Chisostome saith:  
Faith of it selfe, is full of good workes, as sone  
as a man doth beleue, he shalbe garnished with  
them. How plentiful this faith is of good wor-  
kes, and howe it maketh the worke of one man,  
more acceptable to God, than of an other, saint  
Paule teacheth at large in the. xi. chapter to the  
Hebreus, saying: that faith made the oblation of  
Abel better, thā the oblation of Cain. This made  
Noe to buylde the Arke. This made Abraham to  
 forsake his countrey, and al his frendes, and to  
 go vnto a far countrey, ther to dwelle emonge  
strangeis,

## Of fayth.

straungers. So did also Isaac and Jacob, depending onely of the helpe & trust that they had in God. And when they came to the countreye, which God promised them, they woulde buylde no cities, tounes nor houses, but liued lyke strāgers in tētes, that might euery day be remoued. Their trusste was so much in God, þthey set but little by any worldly thing, for that God had p̄pared for the, better dwelling places in heauen, of his awn foundacion & buylding. This faith, made Abraham ready at Gods comaunderement, to offre his awne sonne & heire Isaac, whome he loued so wel, and by whome he was promised to haue innumerable issue, emong the whiche, one should be borne, in whome al nacions should be blessed: trustinge so muche in God, that though he were slayn, yet that God was able by his omnipotent power, to rayse him from death, & perfourme his promise. He mistrusted not the promise of God, although vnto hys reason eueryt̄hig seemed contrary. He beleued verely, that God woulde not forsake him in dearth, & faineine that was in the countrey. And in al other daungiers that he was broughte vnto: he trusted euer that God would be his God, & his protector, whatsoever he sawe to the contrary. This faith wrought so in þart of Mōyses, that he refused to be taken for kyng Pharao, his daughters sonne, and to haue great inheritaunce in Egyp̄t, thinking it better with the people of God, to haue affliction, & sorow, than with naughtly men, in sine to liue pleasantly.

Exod. ii.

## Of fayth.

pleasauntly for a tyme. By faith, he cared not for the threatening of kyng Pharaon: for his truste was so in God, that he passed not of the felicitie of this wōrld, but loked for the rewardc, to come in heauen, setting his harte vpon the invisible God, as yf he had sen him eucl, present before his eyes. By faith, the childe of Israel passed thorough the red sea. By faith, the walles of Hiericho, fel downe without stroke, & many other wonderful miracles haue ben wrought. In al good men, that heretofore haue bene, fayth hath brougght furth their good wōrkes, and obtained the promises of God.

F A Y T H, hath stopped þ L̄tōs mouthes, faith hath quenched the force of fyre: fayth hath escaped the swordes edges, fayth hath geuen weake men streght, victory in battel, ouerthowen the armies of infidels, rayled the dead to lyfe: fayth hath made good me to take aduersitie, in good parte: some haue ben mocked & whipped, bounde and cast in prisone: some haue lost al their goodes and lyued in great pouertie: some haue wād̄zed in mountaynes, hylles and wildernes: some haue ben racked, some slayne, some stoned, some sawē, some rent in pieces, some headed, some b̄et without mercy, and woulde not be deliuered, because they loked to ryse agayne, to a better state.

A L these fathers, martyrs, & other holy men, (whome S. Paule spake of) had their faith surely fyred in God, whan al the wōrld was against them. They did not only know God to be Lord, maker,

## Of fayth.

maker, and gouernour of all men in the woldē,  
but also they had a special confidece and truste,  
that he was, & woulde be their God, their cōfor-  
ter, ayder, helper, maynteyner & defender. Thys  
is the christen fayth, whiche these holy men had,  
and we also ought to haue. And although they  
were not named christē men, yet was it a christi-  
an faith that they had, for they loked for al bene-  
fites of God the father, thorough the merites of  
his sonne Iesu Christ, as we now do. This diffe-  
rence is betwene them and vs, for they looked,  
when Christ should come, and we be in the tyme,  
whan he is come. Therfore saith S. Austen: The <sup>In Joh.</sup>  
tyme is altered, but not the fayth. <sup>Trac; xliv.</sup> For we haue  
bothe one fayth in one Christe. The same holye <sup>ii. Cor. iii. 11.</sup>  
gost also, that we haue, had they: saith S. Paul.  
For as the holy goste doth teache vs, to trusste in  
God, and to cal vpon hym as our father: so did he  
teache them to say, (as it is writte). Thou Lord, <sup>Esa. xlvi.</sup>  
art our father and redemer, & thy name is with-  
out beginning and everlasting. God gaue them  
then grace to be his childre, as he doth vs now.  
But nowe by the cōming of our saviour Christ,  
we haue receyued more abundantly the spirit of  
God in our hartes, wherby we maye conceyue a  
greater faythe, and a surer truste, than many of  
them had. But in effect they and we be alone: we  
haue the same fayth that they had in God, & they  
the same that we haue. And S. Paule, so muche  
extolleth their fayth, because we shoulde no lesse,  
but rather more, geue oure sclues holye unto

B. j

Christ,

## Of fayth.

Christ, both in profession and liuing, now whan Christ is come, than the olde fathers dyd before his comming. And by all the declaracion of S. Paul, it is euident that the true, liuely, & christē faith, is no dead, bayne, or vnfruitfull thinge, but a thing of perfite vertue, of woderful operation and strength, brynginge furth all good mocions and good workes.

A L holy scripture agreably beareth witnes, that a true liuely fayth in Christē, doeth brynge furth good workes, and therfore euery man must examine him self diligently, to know whether he haue the same true liuely fayth in his hart, vnfaignedly or not, whiche he shall knowe by the frutes therof.

M A N Y that professed þ faidh of Christ, were in this errore, that they thought they knew God and beleued in him, whā in their life they declared the contrary: which errore, saint John in his first epistle confutinge, writeth in this wyse:

Hereby we are certified, that we know God, if we obserue his cōmaundementes: he that saith, he knoweth God, and obserueth not his cōmaudementes, is a lyer, & the truth is not in hym. And agayne he saith: Whosoeuer sinneth, doth not se God, nor knowe him: let no man deceyue you welbeloued chyldren. And moreouer he sayeth: Hereby we know that we be of the truth, and so we shall perswade our hartes before hym: for yf our awne hartes reproue vs, God is aboue our hartes, and knoweth al thinges. Welbeloued, if

i. Ioh. ii.

i. Ioh. iii.

i. Ioh. iii.

out

## Of fayth.

our hartes reproue vs not , then haue we confidence in God, and shal haue of hym whatsoeuer we aske,because we kepe his comauendementes, & do those thinges, that please him. And yet further he sayeth: Every man that belceueth that Jesus is Christ, is borne of God: and we knowe þ, whosoever is borne of God, doth not sinne:but þ generacion of God, purgeth hym, and the deuill doth not touche him. And finally he concludeth, and shewing the cause, why he wrote this epistle sayeth: for this cause haue I thus written vnto you, that you may knowe, that you haue eueraſting lyfe, whiche do beleue in the sonne of God. And in his thysde epistle, he confirmeth þ whole matter of fayth and woxkes, in few wordes, saying: He that doth wel is of God, and he that doth euil knoweth not God. And as s. John sayeth: þ the lively knowledge, & faith of God, bringeth furth good woxkes: so sayeth he likewise of hope and charitie, that they cannot stande with euyll liuing. Of hope, he writteþ thus: We know that whā God shall appere, we shalbe like vnto him, for we shal se him, euen as he is. And whosoever hath this hope in him, doth purifie him self, like as God is pure. And of charitie he sayeth these wordes: He that doth kepe Gods woxde, or comauendement, in hym is truly the perfect loue of God. And agayne, he sayeth: This is the loue of God, that we should kepe hys comauendementes. And s. John wrote not this, as a subtile proposition, devised of his awn phantasie, but as a most

## Of fayth.

Ioh. iii.

Ioh. vi.

Math. xxv hym selfe sayeth: They that do well, shal go into lyfe eternal, but they that do euil, shal go into þ

Apo. xxi. eternal fyre. Agayne he sayth: I am the first let-  
ter and the laste, the beginning and the endyng:  
To hym that is a thirst, I wil geue of the wel of  
the water of lyfe frely: he that hath the victorie,  
shal haue al thinges, and I wil be his God, and  
he shalbe my sonne. But they that be fearful, mi-  
strusting God, & lacking faith: they that be cur-  
sed people and murderers, and fornicatores, and  
sozerers, and ydolaters, and all lyers shal haue  
their

certayne & necessary truth, taughte vnto him by  
Christ him selfe the eternal & infallible veritic,  
who in many places doth most clearely affirme,  
that faith, hope and charitie, cannot consist with-  
out good and godly woxkes. Of faith, he sayth:  
He that beleueth in the sonne, hath euerlastinge  
lyfe, but he that belieueth not in þ sonne, shal not  
se that lyfe, but þ wrath of God remayneth vpō  
hym. And the same he confirmeth with a double  
oth, saying: for soþ and for soþ I say vnto you,  
he that beleueth in me, hath euerlasting lyfe.

Nowe, forasmuche as he that beleueth in Christ,  
hath euerlasting lyfe, it must nedes consequent-  
ly folow, that he that hath this faith, must haue  
also good woxkes, and be studious to obserue  
Gods comandemētes obediētly. For to thē that  
haue euil woxkes, and leade their lyfe in disobe-  
dience, and transgression of Gods commaunde-  
mentes, without repentaunce, pertayneth not e-  
uerlasting lyfe, but euerlasting death, as Christ

## Of fayth.

their porcion, in the lake that burneth with fyre  
and brymstone, whiche is the second deathe. And  
as Christ vndoubtedly affirmeth that true faith  
bringeth furth good woxkes: so doth he say like-  
wise of charitie. Whosoeuer hath my cōmaun-  
demētes and kepereth them, that is he, that loueth  
me. And after he sayeth: He that loueth me, wyll  
kepe my word, and he that loueth me not, kepereth  
not my wordes. And as þ loue of God is tried by  
good woxkes, so is þ feare of God also, as þ wise  
man saith: The dread of God putteth away sin. Eccle. i.  
And also he sayeth: He that feareth God, will do  
good woxkes. A man may soone deceiue him self,  
& thinke in his awne phantasie, that he by faith,  
knoweth God, loueth him, feareth him, & belon-  
geth to hym, whan in very dede he doth nothing  
lesse. For the tryall of all these thinges, is a very  
godly and christian lyfe. He that feleth his harte  
set to scike Gods honoꝝ, and studieth to knowe þ  
wil and cōmaundementes of God, & to cōforme  
him selfe therunto, and leadeth not his life after  
the desyer of his awne flesh, to serue the deuil by  
sin, but setteth his minde to serue God, for Gods  
awne sake, & for his sake also to loue all his ney-  
bours, whether they be frendes or aduersaries,  
doing good to every man, as oportunitie serueth,  
and willinglye hurting no man: Suche a man  
may wel reioyce in God, perceiving by the trade  
of hys lyfe, that he vnfaynedly hath the righte  
knowlege of God, a lively faith, a constāt hope,  
a true and vnfayned loue and feare of God. But

Charitie bri-  
geth for the  
good wor-  
kes.

Ioh. xiiii.

Eccle. i.

Eccl. xv.

## Of fayth.

he that casteth away the yoke of Gods comau-  
dementes from his necke, and geueth him selfe to  
lue without true repentaunce, after his awn sen-  
sual mynde & pleasure, not regarding to knowe  
Gods worde, and muche lesse to lyue accordinge  
therunto: suche a man clearely deceiueth him self,  
& seeth not his awne hart, yf he thinketh that he  
eyther knoweth God, loueth him, feareth him, or  
trusteth in him. Some peraduenture phantasye  
in them selfes, that they belonget to God, although  
they lyue in sinne, & so they come to the churche,  
and shewe them selues as Gods deare children.

i. Ioh.i.

But S. John sayeth plainly: If we say, that we  
haue any company with God, & walke in darke-  
nes, we do lie. Other do vainly thinke, that they  
know & loue God, although they passe not of his  
comaundementes. But S. John sayeth clearly:  
He that sayth, I know God, & kepereth not his co-  
maundementes, he is a lier. Some falsly persuade  
them selues, that they loue God, whan they hate  
their neighbours. But S. John sayeth manifest-  
ly: If any man say, I loue God, & yet hateth his  
brother, he is a lier. He that sayeth, that he is in  
the light, & hateth his brother, he is stil in dark-  
nes. He that loueth hys brother, dwelleth in the  
light, but he that hateth his brother, is in dark-  
nes, and walketh in darkenes, and knoweth not  
whether he goeth: for darknes hath blinded hys  
eyes. And moreouer he sayeth: Hereby we mani-  
festly know the children of God, fro the children  
of the deuil. He that doth not righteously, is not

i. Ioh.ii.

i. Ioh.iii.

i. Ioh.ii.

i. Ioh.iii.

the

## Of fayth.

the childe of God, nor he that hateth his brother.

DEC E Y V E not your selues therfore, thinking  
that you haue faith in God, or that you loue god  
or do trust in him, or do feare him, whē you lyue  
in sinne: for then your vngodly & sinfull lyfe de-  
clareth the contrary, what soever ye say or thinke.  
It pertaineth to a christē man, to haue this true  
christian faith, and to trye himselfe, whether he  
hath it or no, and to know what belongeth to it,  
& how it doth worke in him. It is not the wold,  
that we cā trust to: The worlde, & al that is ther-  
in, is but vanitie. It is God that must be our de-  
fence and proteccion, agaynst all temptation of  
wickednes, and sinne, errors, supersticio, pdola-  
trie, and all euill. If all the worlde were on oure  
side, and God against vs, what could the wold  
auayle vs? Therfore let vs set our whole fayth,  
and trust in God, and neither the wold, the deuil  
nor all the power of them, shal preuayle against  
vs. Let vs therfore, good christen people, trye &  
examine our fayth what it is: lette vs not flatter  
our selues, but loke vpō our workes, & so iudge  
of our faith, what it is. Christ him selfe speaketh  
of this matter, and saith: The tree is knowē by  
the fruite. Therfore let vs do good workes, and  
therby declare our faith, to be the lively christen  
faith. Let vs by such vertues as ought to spring  
out of faith, shew our electio to be sure & stable,  
as S. Peter teacheth. Endeavour your selues to  
make your calling and election certain by good  
workes. And also he sayeth: Minister or declare  
in your

## Of fayth.

in youre fayth, vertue, in vertue, knowledge, in knowledge, temperance, in temperāce, pacience, agayne in pacience, godlynes, in godlynes, brotherly charitie, in brotherly charitie, loue.

So shal we shewe in dede, that we haue the very liuely christian fayth: & maye so both certify our consciēce the better, that we be in the right faith, and also by these meanes confirme other me. If these fruities do not folow, we do but mocke with God, deceiue our selues, and also other me. Wel may we beare the name of Christen men, but we do lacke þ true faith, that doth belōg therunto. For true faith doth euer b̄ig forth good woxkes as S. James sayth: Shewe me thy faith by thy deedes. Thy deedes and woxkes must be an opē testimonial of thy faith: Otherwise thy faith being without good woxkes, is but þ deuils faith, the faith of the wicked, a phantasie of fayth, and not a true christen fayth. And lyke as the deuils & euil people, be nothing the better for their conterfayte fayth, but it is vnto thē the moze cause of dāpnaciō: so they that be christened, and haue receiued knowlege of God, & of Christes merits, & yet of a set purpose do lyue idly, without good woxkes, thinking þ name of a naked faith, to be either sufficiēt for them, or els setting their myndes vpō bayne pleasures of this worlde, do lyue in sinne, without repētaūce, not vittering the frutes that do belōg to suche an high professiō, vpō suche presumptuous persons, & wilfull sinners, must nedes remaine the great vēgeāce of God, and

## Of fayth

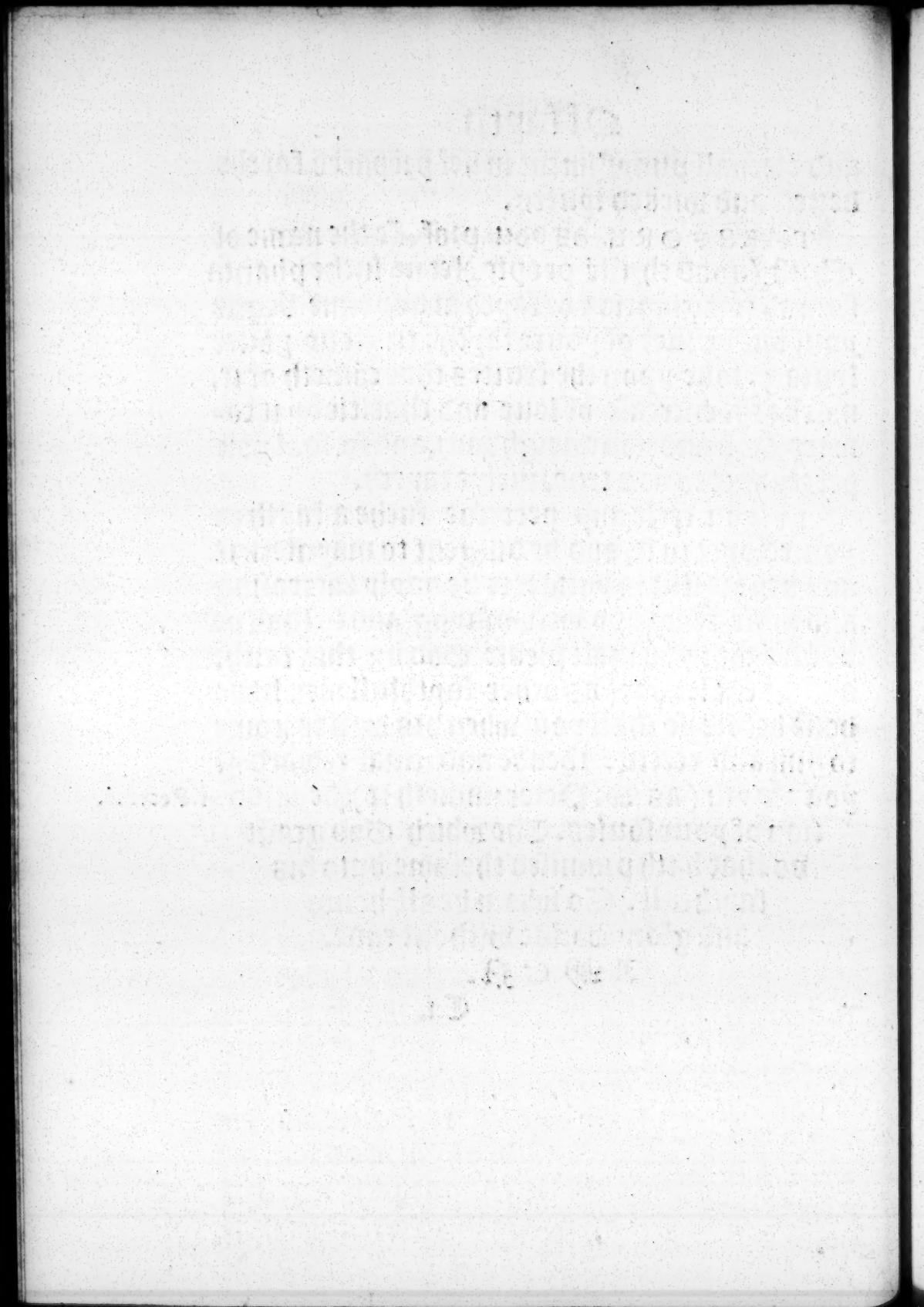
and eternall punyshment in hel prepared for the  
deuell and wicked lyuers.

THEIR FORE, as you professe the name of Christ, (good christē people,) let no suche phanta-  
sie and imagination of fayth at any time begile  
you, but be sure of youre fayth, trie it by youre  
lyuing, loke vpon the fruites that cōmeth of it,  
marke the encrease of loue and charitie by it to-  
ward God and your neigbouȝ, and so shal you  
perceyue it to be a true liuelye fayeth.

I F you feele and perceiue suche a fayth in  
you, reioyce in it, and be diligent to mayntain it  
and kepe it still in you, let it be dayly encreasing  
and more & more by welwoorkyng, and so shall ye  
be sure that you shall please God by this faith:  
and at the length( as other faythfull men haue  
done before) so shall you (when his wyll is) come  
to hym and receiue thende and final reward of  
your fayth (as S. Peter nameth it )the salua- i. Peter .i.  
tion of your soules. The which God graūt  
vs that hath promised the same vnto his  
faythfull. To whom be all honor  
and glory worlde without ende.

A M E N.

C.i.



# C An homilie or sermon, of good workes annexed vnto faith.



**A**t the last Sermon was declared vnto you, what the lively & true faith of a christen man is, that it causeth not a man to be idle, but to be occupied in bringyng furth good workes, as occasion serueth.

**N**O VVE by Gods grace shalbe declared the second thyng, that before was noted of faith, that without it can no good worke be done, acceptable & pleasant vnto God. For as a braunche can not beare fruit of it self (saith our sauioz Christ) except it abide in the vyne, so cannot you, except you abide in me. I am the vine, and you be the braunches, he that abideth in me, and I in him, he bryngeth furth muche fruit: for without me you can do nothing. And S. Paul proueth that Enoch had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And againe to the Romaines he saith: Whatsoever worke is done without faith, it is synne. Faith geueth life to the soule, and they be asmuche dead to God that lacke faith, as they be to the worlde, whose bodies lacke soules. Without faith al that isdone of vs, is but dead before God, although the worke seeme never so gay and glorious before man. Euen as a picture grauen or painted is but a deade representation of the

No good-  
worke can  
be doē wit-  
hout faith.

Ihon.xv.

Hebre.xi.

Roma.xiii

.C.ii. thyng

## Of workes

thing it selke, and is without life, or ani maner of mouyng, so be the workes of all vnfaythful persons before God. They do appeare to be liuely workes, and in dede they be but dead, not auailing to the eternal life. They be but shadowes & shewes of liuely and good thynges, & not good and liuely thynges in dede. For true faith doth geue life to the worke, & out of suche faith come good workes, that be very good workes in dede, and without it no worke is good before God. As saith S. Augustine: We must set no good workes before faith, nor thynke that before faith a man may do any goodworke: for suche workes, although thei seme vnto me to be praise worthi, yet in dede thei be but vaine, & not alowed before God. They be as þ course of a horse þ runneth out of the way, whiche taketh great laboꝝ, but to no purpose. Let noman therfore ( saith he ) reken vpō his good workes before his faith. Wheras faith was not, good workes were not: The intent (saith he) maketh þ good workes, but faith must gyude & ordre the intent of mā. And Christ saith: If thy eye be naught, thy whole body is full of darkenes. The eye doth signifie the intent (saith S. Augustine) wherwith a man doeth a thyng,

Math.vi.

In prefati.  
Psal .xxxii.

So that he whiche doeth not his good workes with a godly intent and a true faith þ worketh by loue, the whloe body beside (that isto say, al the whole nobre of his workes) is darke, & ther is no light in it. For good dedes be not measured by the factes the selues & so disceuered frō vices, but

## Of workes.

but by thedes & intētes for þ which theſt be done.  
If a heathē man cloth þ naked, ſede the hongri &  
do ſuſche other like workes, yet becauſe he doeth  
theim not in faith, for the honor & loue of God,  
thei be but dead, bain & fruitles workes to him.

F A I T H is it þ doth cōmede the worke to God:  
for as S. Augustine ſaith: Whether thou wilt  
or no, that worke that commeth not of faith, is  
naught: wher the faith of Christ is not the foun-  
dation, there is no good worke, what buildynge  
ſoeuer we make. There is one worke, in the whi-  
che be al good workes, that is, faith, which wor-  
keth by charitie: Yf thou haue it, thou haſt the  
ground of all good workes. For the vertues of  
ſtrength, wiſedome, temperance and iuſtice be al  
referred vnto this ſame faith: without this faith  
we haue not theim, but onely the names and sha-  
dowes of the as S. Augustine ſaith. All the life  
of them that lacke the truc faith, is ſinne, and no  
thyng is good without him that is the authoꝝ of  
goodnes: where he is not, ther is but fainte ver-  
tue, although it be in the best workes. And ſaint  
Augustine declarynge this verſe of the Psalme:  
The Turtle hath founde a nest where ſhe may  
kepe her yong birdes, ſaith: that Jewes, heretic-  
kes and pagans, do good workes, they cloth the  
naked, ſede the poore, & do other workes of mercy,  
but because thei be not done in þ true faith, ther  
fore þ birdes be lost. But if thei remain in faith,  
the faith is the nest & ſauengard of their birdes, þ  
is to ſaye, ſauengarde of their good workes, that

## Of workes.

the rewarde of theim be not vitterlye loste.

Devocati. And this matter (whiche S. Augustine at large  
gentium. in many bokes disputeth), S. Ambrose conclu-  
Lib.i.ca.iii deth in fewe wordes, saiyng : He that by nature

would withstand vice, either by natural wyll or  
reason, he doeth in vaine garnishe the tyme of  
this life, and attaineth not the veri truevertues:  
For without the worshippyng of the true God,  
that whiche semeth to be vertue, is vice. And yet

In sermone de fide, lege & spiritu sancto. Chrsostome in this wise, You shall finde many,  
whiche haue not the true faith, and be not of the

flocke of Christ, and yet (as it appereth) they flo-  
rishe in good workes of mercy. You shall fynde  
them ful of pitie, cōpassion, and geuen to iustice,  
and yet for all that, they haue no fruite of their  
workes, because þ chief worke lacketh. For when  
the Jewes asked of Christ what they shold do  
to worke good workes, he answered: This is  
the worke of God, to belue in him whō he sent.  
So that he called faith the worke of God. And  
assone as a man hath faith, anone he shall florisse  
in good workes, for faith of it selfe is ful of good  
workes, & nothyng is good without faith. And  
for a similitude, he saith, that they whiche glister  
and shine in good workes without faith in God,  
be like dead men, whiche haue goodly and prect-  
ous tombes, and yet it availeth them nothyng.  
Faith may not be naked without workes, for  
then it is no true faith: and when it is adioyned  
to workes, yet it is aboue the workes. For as me  
that be very men in deede, fyrlt haue life, & after  
be

## Of workes.

be nourished, so must our faith in Christ go before and after be nourished with good woxkes. And life may be without nourishmet, bilt nourishment cannot be without life. A man must nedes be nourished by good woxkes, but fyfth he must haue faith: He that doeth good deedes, yet without faith he hath not life. I can shewe a man that by faith without woxkes liued and came to heauen, but without faith neuer man had life. The thiefe that was haged when Christ suffered, did beleue onely, & the most merciful God did iustifie him. And because no man shal obiecte, that he lacked tyne to do good woxkes, for els he would haue done them, truth it is, and I wyll not contende therin: But this I wyll surely affirme, that faith onely sauod him. If he had liued, and not regar ded faith, and the woxkes therof, he shoule haue lost his saluation againe. But this is the effecte that I say, that faith by it selfe sauod hym, but woxkes by them selues neuer iustified any man. Here ye haue hard the minde of S. Chrysostome, whereby you may perceiue, that neither faith is without woxkes(hauyng oportunitie thereto)nor woxkes can auiale to eternal life without faith.

N O V V E to procede to the third part (whiche in the former sermon was noted of faith) that is to say, what maner of woxkes they be, whiche spryng out of true faith, and leade faithfull men vnto eternal life: this cannot be knowen so wel as by our sautor Christ him self, who was asked of a certain great man the same question. What Matth. xix. woxkes

What woxkes they are  
that spring  
of faith.

## Of workes.

workes shall I do saied a Prince, to come to euerlastynge lyfe: To whom Jesus answered: If

Math. xix. thou wilte come to theternall life, kepe the commaundemētes: But þ Prince not satisfied here-with, asked farther. Which commaundemētes? The Scribes and Phariseis had made so mani of their awne lawes & traditions to bryng men to heauen, beside Goddes commaundementes, that this man was in doubte, whether he shold coine to heauen by those lawes and traditions, or by the lawes of God. And therfore he asked Christ, whiche commaundementes he mente: Whereunto Christ made him a plain aunsweare, rehersyng the commaundemētes of God, saying:

Math. xix. Thou shalt not kyll, thou shalt not comitte adulteray, thou shalt not steale, thou shalt not beare false witnes, honor thy father and mother, and

The workes loue thy neyghbour as thy selfe. By whych workes that leade to heauen be the des Christe declared, that the lawes of God be the verie waye that do leade to eternail life, and not the tradicions, & lawes of me. So that this is to be taken for a most true lesson taughte by Christes awne mouthe, that the workes of the

Man, frō his morall commaundementes of God, be the verat true workes of fayth, whiche leade to the blessed life to come: But the blyndenes & malice of man, hath euē frō the begynnyg, hath euer been redy to do the like, fal frō Goddes commaundementes. As Adā the first man, hauing but one commaundement that owne phante he shuld not eate of the fruit forbidden, notwithstanding to please god withall, stading Goddes comaunderet, he gaue credite

## Of workes

Unto the woman, seduced by the subtile perswasion of the serpent, and so folowed his awne wil, and left Goddes comauemente. And euer sece that tyme, al his succession hath bene so blinded through original sinne, that thei haue bene euer redye to decline from God and his lawe, and to inuente a newe waye unto saluacion, by woxkes of their awne deuice: So muche, that almost all the world forlakyng the true honoꝝ of the only eternall liuyng God, wandred about in their awne phantasies, worshippyng some the Sunne, the Moone, the Sterres, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men & women: some there-  
The deuises  
and ydolatrie  
of the gentiles  
with not satisfied, worshipped diuerse kindes of beastes, birdes, fishe, foule, and serpentes, euery regioꝝ, toun, and house, in a maner beyng devuted, and settynge vp images, of suche thynges as thei liked, & worshippyng the same. Suche was the rudenes of the people, after thei fell to their awne phantasies, & left the eternall liuyng God and his comauementes, that thei devised in numerable Images, and Goddes. In whiche erroure and blyndnes thei did remaine vntil such tyme as almyghtie God, pitying the blidenes of man, sent his true Prophet Moses into the worlde, to reprehend this extreme madnes, and to teache þ people to know the onlyliuyng God and his true honoꝝ and worshyppe. But the corupte inclinacion of man, was so muche geuen to folowe his awne phantasies, & as you would

D. i.

saye

## Of workes.

saye to fauour his awne bïde, that he broughte  
vp hyinselt, that al the admonitions, exhortati-  
ons, benefites and thretenynges of G O D,  
coulde not kepe hyinfrō luche hys inuencions.

**The deuises** **for** notwithstandingyng all the benefites of God,  
**and ydolatri** **of the gentiles** Shewed vnto the people of Israel, yet when Mo-  
ses went vp into the mountayne, to speake with  
almightie God : he had taried there but a fewe  
daies, when the people beganne to inuent newe  
goddes. And as it came into their heddes, they  
made a calfe of gold, and kneled doun and wor-  
shipped it. And after that, they folowed the Mo-  
abites, and worshipped Beelphegoz the Moabi-  
tes God. Reade the boke of Judges, the bokes  
of the Kynges and the Prophetes, and there you  
shall fynd howe inconstante the people wer, howe  
full of inuencions, and more redy to runne after  
their awne phantasies, then Gods most holy com-  
maundementes. There shall you reade of Baal,  
Moloch, Chamos, Mephom, Baalpeoz, Asla-  
roth, Beel the dragon, Priapus, the brasen Ser-  
pent, the.xii.signes and many other, vnto whose  
images the people with great deuocion inuen-  
ted pylgrimages, pretiously deckyng & censyng  
them, kneling doun and offering to them, thin-  
kyng that an high merite before God, and to be  
esteined aboue the preceptes and comaundermen-  
tes of God. And where at that tyme, God com-  
maunded no sacrifice to be made, but in Hierusa-  
lem onely, they did cleane contrary, making aut-  
ters and sacrifices every wher, in hilles, in wod-  
des,

## Of workes.

des, & in houses, not regardyng Gods cōmaundementes, but esteemyng their awne phātasies & deuocion to be better then them. And the error hereof was so spred abrode, that not only the vnlearned people, but also the priestes and techers of the people, partly by glory and auarice were corrupted, & partly by ignorance blindely seduced with the same abominationes. So muche, that kyng Achab, hauing but only Elias a true teacher and minister of God: there were. viii. C. & l. priestes that persuaded hym to honor Baal, and to doo sacrifice in the wooddes or groues. And so contynued that horible error, vntyll the thre noble kynges, as Josaphat, Ezechias, and Josias, Gods elect ministers, destroyed the same clerely, and reduced the people from suche their fayned inuencionis, vnto the very cominaundementes of God: For the which thinge, their immortall rewarde and glorie dothe and shall remain wyth God for euer.

AND belyde the foresaid inuencionis, the inclinaction of man to haue his awne holy deuocions, devised new sectes and relygions, called Relygions  
and sectes  
among the  
Jewes. Pharisies, Saduces, and Scribes, with many holy & godly traditiōs and ordinaūces (as it seemed, by the outwardē apparaunce and goodlye glystering of the workes,) but in verye deede all tedyng to Idolatrie, Superstitiō & Hipocrisie, their hartes within being full of malice, pryde, couetousnes, and all iniquitie: Agaynst whiche sectes, and their pretensed holynes, Christē

D. ii. criyng

## Of Workes

criyed out more vehemently then he did against  
anye other persones, saiyng and often repetyng  
these wordes. Wo be to you scribes & pharisies,

**Mat. xxiii.** Ye hypocrytes, for you make cleane the vessell  
withoute, but within you be ful of rauin and fil-  
thynges: Thou blynde Pharisie, and Hypocrite,  
first make the inward part cleane. For notwithstanding  
standingyng all the goodly tradicions, & outwarde  
shewe of good workes, deuised of their awne i-  
maginacion, wherby thei appered to the world  
moste religiouse and holy of al men: yet Chrysste  
who sawe their hertes, knewe that they were in-  
wardely in the sight of God, moste vnholyn, most  
abominable, and farthest from God of al men.  
Therefore sayed he vnto them, Hypocrites, the

**Mat. xv.** Prophete Esiae spake full truly of you, when he  
said. This people honouȝ me with their lippes,  
but their harte is farre frō me: Thei worshypp  
mein bavn that teache doctrines & commaunde-  
mentes of men: For you leaue the commaunde-  
mentes of God, to kepe your awne tradicions.

AND though Christ said, they worshipped  
God in vain that teache doctrines and commaun-  
dementes of men, yet he ment not therby to ouer-

**Mannes la:** wes must be thow al innes commaundementes, for he him  
obserued & kept, but not selfe was euer obedient to the Princes and thei  
as Goddes lawes, made for good ordre and gouernaunce of  
the people: But he reprooued the lawes & tradici-

ons made by the scribes & Pharisies, which were  
not made onely for good ordre of the people(as  
the Ciuite lawes wer) but thei were so highlie ex-  
tolled.

## Of workes.

tolled, that they were made to be a right and syn-  
sere worshypynge of God, as ther had bene equal  
with Goddes lawes or aboue them, for manye  
of Goddes lawes coulde not be kept, but were  
fayn to geue place vnto them. This arrogancie  
God detested, that man shoulde so auaunce hys  
lawes, to make them equal with Goddes lawes,  
wherein the true honoryng and ryght worship-  
yng of God standeth, and to make his lawes for  
them to bee omitted: God hath appointed hys  
lawes, whereby his pleasure is to be honord.  
His pleasure is also that all mannes lawes be-  
ing not contrary to his lawes, shalbe obeyed &  
kept as good & necessary for euery comon weale  
but not as thynges wherein principally hys ho-  
nor resteth. And all Ciuite and mannes lawes,  
either bee or shoulde bee made to induce men the  
better to obserue Goddes lawes, & consequentlie  
God shoulde bee the better honord by them.  
Howbeit, the Scribes and Phariseis were not  
content that their lawes shoulde be no higher  
esteemed then other positive & ciuite lawes, nor  
woulde not haue them called by the name of  
other temporal lawes, but called them holy and  
Godly tradicions, and woulde haue them este-  
med, not onely for a right and true worshipping  
of God (as Goddes lawes bee in dede) but also  
to bee the moste high honoryng of God, to the  
whiche, the commaundementes of God shoulde  
geue place. And for this cause did Christ so ve-  
hemently speake agaynst them, saying: Youre

Holye tradi-  
cions were es-  
tmed as gods  
lawes.

Lu.xvi.

D.iii. tradicions

## Of Workes.

Holy tradicions which men esteeme so high, be abhominions were este  
med as gods nacion before God. For comonly, of such tradic-  
lawes. tions foloweth the transgression of Goddes co-

Holynes of maundementes, and a more deuotion in the ob-  
mans deuise seruyng of such thinges, and a greater consciēce  
is commenly occasio that in breakingy of them, then of the commaunde-  
God is often mentes of God. As the Scribes and Phariseis  
died.

so superstitiously & scrupulously kept the Sab-  
both, that thei were offendid with Christ, because  
he healed sicke me, & with his apostles, because  
thei beyng soze hungrye, gathered the ears of  
corne to eate, vpon that daye. And because hys  
disciples wasshed not their handes so ofte as the  
tradicions required, the Scribes and Phariseis  
Matthew.xv. quereled with Christ, saying: Why do thy disci-  
ples breake the tradicions of the seniours? But  
Christ obiectid against them, that they for to  
obserue their awne tradicions, did teache men to  
breake the very commaundementes of God. For  
thei taught the people suche a deuociō, that thei  
offered their gooddes into the treasure house of  
the temple, vnder the pretence of Goddes honoz,  
leauyng their fathers & mothers (to whom thei  
were chiefly bounde) vnholpe: And so thei brake  
the cōmaundemētes of God to kepe their awne  
tradicioſ. They esteemed more an othe, made by  
the gold or oblation in the temple, then an othe  
made in the name of God him selfe, or of the tem-  
ple. They wer more studious to pay their tithes  
of small thynges, then to do the greater thinges  
commaunded of God, as workes of mercye, or to  
do

## Of workes.

do justice, or to deale sincerely, upp̄rightly, and faithfully with God and man( these saith Ch̄ist ought to be done, & þ other not omitted ). And to Mat. xxiii; be shorte, they were of so blynd iudgemente, that they stombled at a strawe, & leped ouer a blocke. They wold, as it wer nicely take a fly out of their cup, and dynke doun a whole camel. And therfore Christ called them blynde guides, warnynge his disciples from tyme to tyme to eschew their doctrine. For although they seemed to the worlde to be most perfite men, bothe in lyuing and tea-ching, Yet was their life but hipocrisie, and their doctrine but lower leue, mixte with supersticio, idolatrye, and preposterous iudgment: settynge by the tradicions and ordinaunces of man, in the stede of goddes commaundementes. Thus haue you heard, howe muche the world from the begynnyng vntyll Christes tyme was euer redy to fall from the commaundementes of God, and to seke other incanes to honor and serue him, af-ter a deuocion imagyned of their awne heades: and how they extolled theyr awne tradicions, as high or aboue Gods commaundementes, which hath happened also in our tymes( the moze it is to be lamented ) no lesse then it did emonge the Jewes, and that by the corruptio, or at the least by the negligence of them that chiefly ought to haue preferred Gods commaundementes, and to haue preserued the sincere and heauenly doc-trine left by Christ. What mā hauing any iud-gement or learning, ioyned with a true zelevnto God

## Of workes.

God, doth not see and lament to haue entred in to Christes religion, suche false doctrine, superstition, idolatry, hipocrisie, and other enormities and abuses, so as by lytle and little thorough the sower leuen therof, the swete bread of Godes holy wörde hath bene muche hindred and layed aparte. Neuer had the Jewes in their most blindnes, so many pylgrimages vnto images, nor vsed so muche knelyng, kissing, and censyng of them, as hath been vsed in our tyme. Sectes &

<sup>Religions e-</sup>  
<sup>mong christē</sup>  
men. Sectes and feined religiōs wer nether the forty part so many emong the Jewes, nor more superstitiously and vngodly abused, the of late daies they haue bene emong vs: which sectes and religions, had so many hypocriticall workes in their state of religion( as thei arrogātly named it )that their lampes( as they said )ranne alwaies ouer, able to satisfye, not onely for their awne sinnes, but also for all other their benefactorz, brotherz and sisters of their religiō, as most vngodly & crafteleye they had perswaded the multitude of ignorante people: kepyng in diuers places as it wer inates or markettes of merites, beyng full of their holy reliques, images, shunes & workes of supererogaciō, redy to be solde. And all thynges whiche they had, were called holy, holy coules, holy gyrdles, holy pardoned beades, holy shooes holy rules, & all full of holines. And what thyng cā be more folish, more superstitious, or vngodly then that men, wome and chyldren shoud weare a friers coat to deliuer the frō agues or pestilēce

## Of Workes.

or when thei dye, or when thei be buried, cause it to be cast vpon them, in hope therby to be saued. Which supersticio although (thākes be to God) it hath bene little vsed in this realine, yet in diuers other realines it hath bene and yet is vsed, both emonge many, bothe learned & vnlearned. But to passe ouer þ innumerable superstitiousnes that hath bene in straige apparel, in silence, in dormitory, in cloyster, in chapter, in choyce of meates and in drynkes, & such lyke thynges: let vs consyder, what enozinities and abuses haue bene, in the thre chiefe principall poinctes, which they called the thre essencialles of religion, that is to say, obedience, chastitie, & wylfull pouertie.

FIRST, vnder pretence of obedience to their father in religion (whiche obedience they made them selues) they were exempted by their rules and canons, from the obedience of their natural father & mother, & frō the obediece of Emperourz and kyng and al temporal powze, whom of very duetie by Godes lawes thei wer boude to obey. And so the p̄fession of their obedience not due, was a renunciacion of their due obedience. And how their profession of chastitie was obserued, it is moxe honestie to passe ouer in silence, & let the worlde iudge of that which is well knownen, then with vnchast wordes by expressing of their vnchast life, to offend chaste & godly eares. And as for their wylfull pouertie, it was suche, that whē in possessiōs, Jewels, plate and riches, thei wer equal or aboue marchātes, gētilmē, Barōs,

The thre  
chief vñes  
of religion.

## Of Workes.

Mat. xv.

earles and dukes, yet by this subtill sophisticall  
terme, Proprium in cōmuni. thei deluded þ woylde,  
perswadyng, þ notwithstanding al their posses-  
sions and riches, yet they obserued their vowe, &  
were in wylful pouertie. But for al their riches,  
they myght neither helpe fathur nor mother, nor  
other that wer in dede very nedy & pooze, with-  
out the liceēce of their fathur abbot, þþyþ or war-  
den. And yet they myght take of euery man, but  
thei myght not geue ought to any man, no not  
to them, whom the lawes of God bounde them  
to helpe. And so thorough their tradicions and  
rules, the lawes of God could bear no rule with  
them. And therfore of theim might be most trulyc  
sayed, that, which Christ spake vnto the Phari-  
sies, you b̄eake the commaundementes of God  
by your tradicions, you honoꝝ God with youre  
lippes, but your hartes be farr from hym. And  
the longer prayرس they b̄ied by day & by night,  
vnder pretēce of such holynes, to get the fauouꝝ  
of wydowes and other simple folkes, that they  
myght syng tretals & seruice for their husbādes  
and frēdes, & admit the into their suffrages: the  
more truly is verified of the the saying of Christ:

Mat. xxiii.

Wo be to you Scribes and Pharisies, hypocrit-  
es, for you deuoure wydowes houses vnder co-  
lour of long prayers, therfore yourc dampnaciō  
shalbed greater. Wo be to you Scribes & Pha-  
risies, hypocrites, for you go aboute by lea and  
by lande to make mo nouices and newe b̄ethre,  
& when they be admitted of your sect, you make  
them

## Of workes.

them the chidren of hel, worse thē your selfes be.  
Honor be to God, who did put light in the harte  
of his faithful & true minister of moste famous  
memory kyng Hēry the eight, and gaue hym the  
knowledge of his worde and an earnest affectiō  
to seke his glory, and to put away al such super-  
sticious and pharisaical sectes by Antechrist in-  
uented, and set vp agaynst the true word of God  
and glory of his most blessed name , as he gaue  
the lyke spirite vnto the most noble and famous  
princes, Josaphat, Josias and Ezechias . God  
graunt al vs the kynges highnes faithful and  
true subiectes, to feede of the swete and sauoyre  
bread of Gods awne word , and (as Christ com-  
maunded) to eschew al our Pharisaical and pa-  
pistical leuen of mans fained religion: Whiche,  
although it were before God, most abominable  
and contrary to Gods commaundementes and  
Christes pure religion, yet it was extolled, to be  
a most godly life , and highest state of perfectiō.  
As though a man might be more godly & more  
perfite by kepyng the rules, tradiciōs & profes-  
sions of men, then by kepyng the holy commaū-  
dementes of God. And briesly to passe ouer the  
vngodly & counterfete religions , let vs reherse  
soin other kindes of papistical supersticiois and  
abuses, as of beades, of lady psalters and rosa-  
ries , of. xv. Dos , of S. Barnardes verses, of  
saynct Agathys letters, of purgatory, of Masses  
satisfactory, of stacions and Jubilieis, of feyned  
reliques, of halowed beades, belles, bread, wa-

## Of workes.

ter, palmes, candelles, fire and such other, of superstitious fastinges, of fraternities, or pardos with such like marchandise, whiche were so esteemed & abused to þ great p̄ejudice of Gods glorie and cōmaundementes, that they were made most high & most holy thynges, whereby to attaine to the eternal life, or remissiō of synne. Yea, also baine inuencions, vnfuteful ceremonies & vngodly lawes, decrees & couſels of Rome were in luche wise auaunced, þ nothyng was thought comparable in authoſtie, wiſdome, lernyng & godlines, vnto them. So that the lawes of Ro-  
*Decrees and  
decretaſ.* me, as they ſaid, were to be receiued of al men, as the. iiii. Euangeliftes: to the whiche all lawes of princes muſt geue place. And the lawes of God also partly wer omitted & leſſe eſteined, that the ſaid lawes, decrees and couſels with their traditio-  
nies & ceremonies, miſt be moze duely obſerued & had in greater reuerence. Thus was the people thorough ignorance ſo blinded with the goodly ſhewe and apparence of thoſe thynges, that they thought the obſeruyng of them to be a moze holynes, a moze perfite ſeruice & honoryng of God, and moze pleasyng to God, then the ke-  
pyng of Gods cōmaundementes. Suche hath bene the corrupte inclinaciō of man euer, ſuper-  
ſticiously gyuē to make newe honoring of God, of his awne head, and then to haue moze affecciō and deuocion to obſerue that, then to ſerche out Gods holy commaundemētes & to kepe them. And furthermoze, to take Gods cōmaudemētes

## Of workes.

for mens cōmaundementes, & mens cōmaundementes for Godes cōmaundementes, yea and for the highest, & most perfite and holy of all Gods cōmaundementes. And so was al confused, that scāt wel lerned men, & but a smal nombre of thē, knewe, or at the lest would know & durst affirme the trueth, to seperate Gods commaundementes from the cōmaundementes of men: Wherupon did growe muche error, supersticion, ydolatry, vaine religion, p̄reposterous iudgement, great contencion, with al vngodly liuyng.

V V H E R E F O R E , as you haue any zeale to  
the righte & pure honoring of God: as you haue  
any regarde to your awne soules, and to the life  
that is to come, whiche is bothe without pain &  
without ende, applie your selfes chiesli aboue al  
thyng, to reade & to heare goddes wordc, marke  
diligently therin what his will is you shal do , &  
with all your endeuour applie your selfes to fo-  
lowe thesame. Firste you must haue an assured  
faith in God, & geue your selfes wholy vnto him  
loue him in prosperitie and aduersitie, & dreadto  
offende hym euermore. Then, for hys sake, loue  
al men, frendes & foes, because they be his crea-  
cion and ymage, & redeemed by Christe as ye are.  
Castle in your myndes howe you maye do good  
vnto all men vnto your powers , and hurte no  
man. Obeye al your superiors & gouernoures,  
serue your Masters faithfully and diligently,  
aswel in their absence as in theit presence, not for  
drede of punishment onely , but for conscience

In exhorta-  
tion to the ke-  
ping of God-  
des comman-  
dementes.

A brieve re-  
hersal of god-  
des comman-  
dementes.

E.iii, sake,

## Of workes

sake, knowyng that you are bound so to do by  
Gods commaundementes. Disobey not your  
fathers and mothers, but honor them, helpe them  
and please them to your power. Oppresse not,  
kil not, beate not, neither flaundre nor hate any  
man: but loue al men, speake wel of all men, helpe  
& succour euery man as you maye, yea euē your  
enemis that hate you, that speake euill of you,  
& that doo hurte you. Take no manes gooddes,  
nor couete your neighbours goodes wrongfully,  
but content your selfes with that, whiche ye get  
truely, and also bestowe your awne goodes cha-  
ritably as nede and case requireth. Fle all ydo-  
latrie, witchcrafte, & periury: Commit no maner  
of adultery, fornicacion, nor other vnchaistnes in  
will nor in dede with any other manes wyfe, wi-  
dowe, mayde or otherwise. And trauailing conti-  
nuall during your lyfe thus in the obseruinge  
the commaundementes of God (wherin conli-  
steth the pure principal & direct honour of God,  
and whiche God hath ordeined to be the righte  
trade and pathwaie unto heauen:) You shall  
not faile as Christ hath promised, to come to that  
blessed and eternall life, where you shall lyue in  
glory and ioye with God for euer. To whom be  
laude, honour and imperi for euer and euer.

Amen.

## Of charitie.

### C An homilie of christian loue and charitie.



If al thinges that be good to be taught vnto Christian people, there is nothing more necessarie to be spoken of, and daily called vpon, then Charitye, aswell, for that all maner of workes of rightheousnes be conteined in it, as also that the decaye therof, is the ruyne of the worlde, the banyshment of vertue, and the cause of all vice. And soz so moche as almost every man maketh & frameth to himself Charity after his awne appetite, & how detestable souuer hys lyfe be, bothe vnto God and man, yet he persuadeth with hym selfe still that he hathe charitye: Therfore you shal heare now a true and playne descripcion of Charitie, not of mens ymagination, but of the very wordes and exāple of our sauour Iesus Christ. In whiche description euery man, (as it were in a glasse) maye consider hym self, and see plainly without errore, whither he be in the truw charitie or not.

Charitie is to loue God with al our hart, al our lyfē & al our powers & stregth. With al our hart, that is to say, þ our hartes, mynde & studie be set to beleue his wōrde, to trust in hym, and to loue hym aboue all other thinges that we loue best, in heauen or in earthe. With all our lyfe, that is to say, that our chief ioye and delite be set vpon hym

What charitie is.

The loue of God.

## Of chatitie.

Math. x.

hym & hys honour, & our whole lyfe geue vnto  
the seruice of hym aboue all thinges, with hym  
to lyue and dye, and to forslake all other thinges  
rather than him. For he that loueth his father or  
mother, sonne or daughter, house or lande more  
then me (saith Christ) is not worthie to haue me.  
With all our powers, that is to say, & with our  
handes and feete, with our eyes and eares, our  
mouthes and tongues, & with al other partes &  
powers, both of body and soule, we shuld be ge-  
uen to the keping & fulfilling of his commaunc-  
deinentes. This is the first and principall parte

The loue of  
thy neighbor  
of charite, but it is not the whole: For charite is  
also to loue every man, good and euill, frende &  
foe: And what soever cause be geuen to the con-  
trarye, yet neuertheles to beare good wil & hart  
vnto euery man, to vse our selues well vnto  
thcm aswell in wordes & countenance, as in all  
our outwardes actes and deedes. For so Christe  
hyin selfe taught, and so also he perfourmed in  
dede. Of the loue of God he taught in this wise,  
vnto a doctor of the lawe that asked hym, which  
was the great and chief commaundement in the  
lawe: Loue thy lord God (sayd Christ) with all

Math. xxii.

thy hart, with all thy lyfe & with all thy mynde.  
And of the loue that we ought to haue emonge  
our selfes eche to other, he teacheth vs thus, you  
haue heard it taught in tymes past: Thou shalt  
loue thy frende, and hate thy foe, but I tell you  
loue your enneimy whole, speake well of them that  
fame you & speake euill of you, doo well to them  
that

Math. v.

## Of charitie.

that hate you , praye for them that beze & perse-  
cute you, that you may be the childre of your fa-  
ther that is in heauen. For he maketh his sonne  
to ryse bothe vpon the euill and good, & sendeth  
rayne to iust and vnjust . For yf you loue them Math.v.  
that loue you, what reward shall you haue? Do  
not the publicans lykewyse ? And yf you speake  
well only of them, that be your brethren & decre  
beloued frendes, what great matter is that: doo  
not the Heathen the same also? These be the  
very wordes of our Sauior Christ him self tou-  
ching the loue of our neigbor. And so; as much  
as the Pharisies (with their moost pestilent tra-  
dictiōs , false interpretaciōs and gloses ) had cor-  
rupted, and almoost cleareli stopped vp this pure  
wel of Goddes lively worde, teaching, that this  
loue & charitie perteyned only to a mas frendes,  
and that it was sufficient for a man to loue them  
whiche do loue hym, and to hate his fooes: ther-  
fore Christ opened this well agayn , purged it, &  
scoured it, by geuting vnto his godly law of cha-  
ritie, a true & clere interpretacion, which is this:  
That we ought to loue euery man , both frende  
and fooe, adding therto, what cōmodity we shal  
haue therby, and what incōmodity by doing the  
contrary. What thing can we wisshe so good for  
vs, as the eternal heauely father to repute & ta-  
ke vs for his childre? And this shal we be sure of  
(saith Christ,) yf we loue every man without ex-  
ception. And yf we do otherwise (saith he) we be  
no better then the Pharisies , Publicanes, and

## Of charitie.

Heathē, & shal haue our reward with thē, that is, to be excluded frō the nōber of Gods electe chil-  
dren, & frō his euerlasting inheritaūce in heauē.

THVS of true charitie, Ch̄iste taught, that euery man is bounde to loue God aboue all thinges, and to loue euery man, frende and fooe. And thus lykewise he did vse hym selfe, exhortinge his aduersaries, rebuking the faultes of his aduersaries, & whan he coulde not amēde them, yet he prayed for them. First he loued God his father aboue all thinges, somuche that he sought not his awne glory & will, but the glory and wil of his father. I seeke not (sayd he) myne awne will, but the will of hym that sent me. Noz he refused not to dye, to satisfye his fathers wil,

Ioh.v.

Mat.xxvi. satyngē, yf it may be, let this cup of death go frō me, yf not, thy will be done, and not myne. He loued not onely hys frendes, but also hys ene-  
mies, which(in their hartes)bare exceeding great  
hatred against hym, and in their tongues spake  
all euill of him, and in their actes & dedes pur-  
suyed him, with all their might and power, euen  
vnto death. Yet all this notwithstandinge, he  
withdrewē not his fauour from them, but stil lo-  
ued thē, preached vnto thē, of loue rebuked their  
false doctrine, their wicked liuing, and did good  
vnto them, paciētly accepting, what soever they  
spake, or dyd against him. When they gaue hym  
euill wordes, he gaue none euil agayn, whē thei  
did stryke him, he did not smite agayn, and whē  
he suffred death, he did not flee them, nor threate  
them,

## Of charitie.

them, but prayed for them, & referred all thinges  
to his fathers wil. And as a shepe þ is led vnto  
the shambles to be slayne, & as a lambe that is  
shozne of his flesse, make no noyse nor resistance,  
euenso went he vnto his death, without any re-  
pugnaunce or opening of his mouthe, to saie any  
euill. Thus haue I described vnto you, what  
charitie is, as wel by the doctrine, as by therāple  
of Christ hym self. Wherby also every man may  
without errour know hym self, what state & con-  
dicion he standeth in, whether he be in charitie,  
(and so the child of the father in heauen) or not.  
For, although almoost every man persuadeth  
hym selfe to be in charitie, yet let hym examyne  
none other man, but his awne harte, his lyfe &  
conuersacion, and he shall not be deceyued, but  
truly decerne and iudge whether he be in perfite  
charity or not. For he that foloweth not his awne  
appetite and will, but geueth hym selfe earnestly  
to God, to doo all his wil and commaundementes,  
he maye be sure, that he loueth God aboue all  
thirges, and els surely he loueth hym not what  
soeuer he pretēde: As Christ sayd, yf ye loue me,  
kepe my commaundementes. For he that kno-  
weth my commaundementes, and kepereth them,  
He it is (saith Christ) that loueth me. And agayn  
he sayth: he that loueth me, wil kepe my wordes,  
and my father will loue hym, and we will bothe  
come to hym, and dwell with hym. And he that  
loueth me not, will not kepe my wordes. And  
likewise, he that beareth good harte & mynde, &

Ioh. xiiii.

F.ii. vseth

## Of charitie.

vseth well his tongue and dedes vnto euery man  
frende and fooe , he maye knowe therby that he  
hath charitie. And then he is sure also , that al-  
mighty God taketh hym for his deere beloued  
sonne, as laintc Johan saith:Hereby manifestly  
are knownen the childdren of God, from the childdren  
of the deuill. For whosoeuer dothe not loue hys  
brother, belongeth not vnto God.

i. Ioh. iii.

Agaynst car-  
nal men, that  
will not for-  
gave their  
ennemys.

i. Petri. ii.

B V T the peruerse nature of man, corrupt with  
synne, and destitute of Gods worde and grace,  
thinketh it against al reason, that a man should  
loue his ennemy , and hath many persuasions,  
whiche induceth hym to the contrary. Agaynst  
all whiche reasons , we oughte aswell to set the  
teaching, as the liuinge of oure sauour Christ;  
who louing vs (when we wer his enemies) doth  
teache vs to loue our enemys. He dyd paciently  
take for vs many reproches , suffered betyng, &  
moost cruel death. Therfore we be no membris  
of hym, yf we will not folowe hym. Christ (sayth  
saint Peter) suffred for vs, leauing an example  
that we shuld folowe hym.

F V R T H E R M O R E, we muste consider that  
to loue our frendes, is no moze but that whiche  
theues , adulterers , homicides, and all wicked  
persones doo: in somuche, that Jewes, Turkes,  
Infideles, and all brute beastes , doo loue them  
that be their frendes, of whome they haue their  
lyuing, or any other benefites. But to loue ene-  
mies, is the propre condicione only of them, that  
be the children of God, the disciples & followers

of

## Of charitie.

of Christ. Notwithstāding , mannes frowarde & corrupt nature , wayeth ouer dcccply many tymes the offēce and displeasure done vnto him by ennemis, and thinketh it a burden intollerable to be bounde to loue theim , that hate hym. But the burden shuld be easly ynough, yf on (the other side) euery man woulde cōsidre, what displeasure he hath doon to his enneiny agayne, and what pleasure he hath receyued of his ennemy. And yf we syndc no egall recompence , neither in receyuing pleasures of our ennemy , nor in rendring displeasure vnto hym agayne : then let vs pondeſre þ displeasures, whiche we haue done against almighty God, howe often, and how greuously we haue offended hym. Wherof, yf we will haue of God forgeuenes , there is none other meane but to forgeue thoffences, done vnto vs, whiche be very small in cōparison of our offences done agaynst God.

AND yf we considre that he, whiche hath offended vs , deserueth not to be forgeuen of vs, let vs cōsider agayne that we much lesse deserue to be forgeuen of god. And although our enemy deserue not to be forgeuen for hys awne sake, yet we ought to forgeue hym for Gods loue, cōſideringe how great & many benefites we haue receiued of hym, without our desertes, and that Christ hath deserued of vs, that for hys sake we shoud forgeue them their trespasses committed agaynst vs.

B V T here maye ryse a necessary question to

## Of chatitie.

be dissolved: If charitie require to thike, speake, & doo wel vnto euery man, both good and euyll: How can magistrates execute iustice vpon malefactours, with charitie? How can thei cast euil men in pyson, take awaye their gooddes, & somtyme their lyues, according to lawes, yf charitie will not suffer them so to doo?

HERE VNT O is a playne & a brieke answere, that plages and punyshementes be not euill of them selfes, yf they be well taken of innocētes, & to an euill man, they are bothe good and necessary, & maye be executed, accordinge to charitie, and with charitie should be executed. For declaracion wherof, you shal vnderstande, that charitie hath two offices, the one cōtrary to the other, and yet bothe necessary to be vsed vpon men of contrary sorte, and disposicion. The one office of charitie is, to cherishe good and innocent men, not to oppresse them with false accusacōes, but to encorage them with rewardes to do well, and to perseuer in well doyng, defending them with the sworde frō their aduersaries. And þ office of Bisshops and Pastors, is to prayse good me for well doyng, that they maye perseuer therin, and to rebuke & correct by the wozde of God, the offences & crimes of all euill disposed persones. For þ other office of charitie is, to rebuke, correct & ponyshe vice, without acceptacion of persons, and this is to be vsed against them only, that be euil men & malefactours. And þ it is aswell the office of charitie, to rebuke, punishe, and correcte them that

Charitie  
hath ii. offi-  
ces.

## Of charitie.

that be euill, as it is to cherishe and rewarde the  
that be good and innocent. Sainct Paule decla-  
reth, (writing to the Romaines) saiyng: that the  
high powers are ordeined of God, not to be dred  
full to the that doo wel, but vnto malefactours,  
to drawe the sworde, to take vengeance of him  
that committeth the sinne. And saint Paul bid-  
deth Timothe, constatly and vehemently, to re-  
buke synne, by the worde of God. So that bothe  
offices shold be diligētly executed to impugne  
the kyngdome of the deuill: the preacher with þ  
worde, and the gouernour with the swourde.  
Els they loue neyther God, nor them whome  
they gouerne, yf (for lack of correction) they wil-  
fully suffre God to be offended, and them whome  
they gouerne to perishe. For as every louing fa-  
ther correcteth hys naturall sonne, when he doth  
amysse, or els he loueth hym not: soo all gouer-  
nours of Realmes, Countreys, Tounes, & hou-  
ses, shuld louingly correcte them, which be offen-  
ders vnder their gouernaunce, and cherishe the  
whiche lyue innocently, yf they haue any res-  
pecte, either vnto God and their office, or loue  
vnto them, of whome they haue gouernaunce.  
And suche rebukes and punishmentes of them  
that offend, must be done in dewe tyme, least by  
delay, the offendis fal headlinges into all ma-  
ner of mischief, and not onely be euill the selues,  
but also do hurt vnto many men, drawing other  
by their euill example, to syn and outrage after  
them. As one thief may bothe robbe many men,

and

Roma. xiii

i. Timo.v.

## Of charitie.

and also make many thefcs , and one sedicious person may allure many, and noye a hole towne or contrey. And suche euill personnes that be so great offenders of God, & the comon weale, charitie requireth to be cut of from the body of the comen weale, lest they corrupt other good & honest personnes: lyke as a good surgyne cutteth awaye a putrified , and fested membre, for loue he hath to the whole body , least it infecte other membrs adioyning to it. Thus it is declared vnto you , what trew charitie or christian loue is, so playnly, that no man nede to be deceyued. Which loue whosoever kepereth, not only toward God (whome he is bounde to loue aboue all thin- ges)but also toward his neighbour, as wel frende as foo, it shall surely kepe hym from all offence of God, and iust offence of man. Therfore beare well awaye thys one shorte lesson , that by true christian charitie, God ought to be loued aboue all thinges, and al men ought to be loued, good and euil, frende and foo, & to all suche we ought (as we maye)to doo good: those that be good, of loue, to encoarage & cherishe, because they be good, and those that be euill, of loue to procure theyz correcccion and dewe punishment, that they may therby, eyther be brought to goodnes , or at the lest, that God and the commen welth may be the lesse hurte and offended . And yf we thus directe our lyfe, by christian loue & charitie , then Christ doth promyse, and assure vs , that he loueth vs, that we be the chyldren of our heauenly father, reconciled

## Of charitie.

reconciled to hys fauoure , very membes of  
Ch̄ist , and that after thys shorte tyme of thys  
present and mortall lyfe, we shall haue with him  
eternall lyfe , in hys euerlastynge kyng=  
dome of heauen: Therfore to hym  
with the father and holy goost,  
be all honour and glory,  
now and euer.

Amen.

G.t.

## Of swearing. ¶ Agaynst swerynge and perury.



Lmyghtye God, to thentente hys  
mōste holy name shoule be had in  
honour, and euermore be magni-  
fied of the people, cōmaūdeth that  
no man shoule take his name vay-  
nely in hys mouth, th̄ etenyng pu-  
nyshment vnto hym, that vntreuerently abuseth  
yt, by swering, forswering, and blasphemie. To  
the entente therfore, that this commaundement  
maye be the better knownen and kepte, yt shall be  
declared vnto you, bothe how it is lawfull for

How and in what causes it is lawfull to sweare. **F**yſt, when Judges require othes of the peo-  
ple, for declaration of the treuch, or for executiō  
of iustice, thys maner of swering is lawful. Also  
when men make faſhful promiſes with attesta-  
cion of the name of God, to obſerue couenātes,  
honest promiſes, ſtatutes, lawes, & good cuso-  
mes, as Ch̄iſtian p̄inces do in their conclusiōs  
of peace, for conſeruatiō of cōmon welthes: And  
priuate perſons, promiſe their fidelitie in ma-  
trimonie, or one to an other in honest and trewe  
frendſhip: And all men, when they do sweare to  
kepe commune lawes, or locall ſtatutes, & good  
cusoſes, for dew ordre to be had & continued  
amonge men: when ſubiectes do sweare to be  
trew and faythful to their Byngē & loueraigne

lo,de,

## Of swearing.

lorde: And when iudges, magistrates, and officers, sweare, trewly to execute theire offices: & when a man wolde affirme the treuth, to the setting furth of Gods glorie ( for the saluacion of the people ) in opē preaching of the Gospel, or in geuinge of good counsaile, priuately for their soules heast. All these maner of swearinges, for caules necessarie & honest, be lawful. But when men do sweare of custome, in reasonyng, blyng and sellynge, or other dayly communication (as many be commē & great swearers) suchे kynde of swearing is vngodly, unlawfull, and prohibited by the commaundement of God. For such swearing is nothing elles, but taking of Gods holy name in bayne. And here is to be noted, that lawful swearing is not forbid, but comaued of almighty God. For we haue examples of Christ, and godly men in holy scripture, that dyd sweare them selues, and required othes of other likewise. And Gods commaundement is: thou shalt dreade thy lorde God, & shalte sweare by hys name. And almighty God by his prophet David sayth: All men shall be praysed, that Psal .lxii. sweareth by hym. Deut.vi.

T H V s dyd our sauour Christ sweare diuerse tymes, sayinge: verely verely. And saint Paule swearith thus: I call God to witnesse. And Abrahā ( waxing olde ) required an othe of hys seruaunt, that he shulde procure a wyfe for hys sonne Isaac, whiche shulde come of hys awne kyndred; and the seruaunt dyd sweare that

G.ii. he

Gen.xxiij

## Of swearing.

he woulde performe hys masters will. Abrahā also beyng required , dyd sweare vnto Abimelech, þ king of Geraris , that he shold not hurt him, nor his posteritie. And so lykewise did Abi-  
Gene. xxi. melech sweare vnto Abraham. And Dauid dyd sweare to be, and continew a faythfull frende to Jonathas, & Jonathas dyd sweare to become a faythfull frende vnto Dauid.

A L S O , God once commaunded, that yf a thyng were layd to pledge to any man , or lefte with hym to kepe, yf the same thing were stolne, or lost, that the keper therof shuld be swoyne before iudges, that he dyd not conuey it away, nor vsed any deceite, in causinge the same to be conueyd awaye, by hys consent or knowledge. And sanct Paul sayth: that in al matters of controuersie betwene two persones, where as one saith yea, and the other naye : so as no dew profe can be had of the treuth, the ende of euery suche controuersie must be an othe ministred by a iudge. And mozeouer, God by the Prophet Hieremie sayth: Thou shalt sweare, the lorde liueth, in trueth, in iudgement, in rightcousnes. So that who so sweareth whē he is required of a iudge, let hym be sure in hys conscience , that his othe haue these thre cōditions, & he shal neuer nedē to be afraied of perury.

What condicōns a law full oþe ouȝt to haue. F Y R S T he muste sweare , that he sweareth truly, that is , he must (excluding all fauour and affecciō to the parties ) haue the trueth only befoze hys eyes, and for loue therof, saye & speake that

## Of swearing.

that, which he knoweth to be trueth, and no fur-  
ther. The secōde is: he that taketh an othe, must  
do it with iudgement, not rashely and vnadui-  
sedly, but soberly, considering what an othe is.  
The thyrdē is: he that sweareth, must sweare in  
rightwisnes, þ is, for the very zeale & loue, which  
he beareth to þ defēce of innocēcie, to the mayn-  
tenance of the trueth, and to rigthwisenes of the  
matter or cause, all profit, disprofit, all loue, &  
fauoure vnto the persone, for fredship or kynd-  
red, layd aparte. Thus an othe, (þt it hath with  
it these thre cōditions) is a parte of Gods glōy,  
whiche we are bounde by hys commaunde-  
ment, to gyue vnto hym. For he willeth that  
we shall sweare onely by hys name: Not  
that he hathe pleasure in oure othes, but  
lyke as he commaunded the Jewes to offre sa-  
crifices vnto hym, not for any delight that he  
had in them, but to kepe the Jewes from com-  
mitting of Idolatrie: so he commaunding vs to  
sweare by hys holy name, doth not teache vs,  
that he delighteth in swearinge, but he therby  
forbiddeth al men to gyue hys glōy to any crea-  
ture, in heauen, earthe, or water. Hetherto you  
se that othes lawfull, are commaunded of God,  
þled of Patriarches & Prophets, of Christ him  
selfe, and of hys apostle Paule. Therfore Chri-  
stian people muste thinke lawfull othes, both  
Godly and necessarie. For by lawfull promises  
and couenautes confirmed by othes, princes &  
therre countreys are confirmed in commen tran-

Why we be  
willed in scri-  
ptur to swea-  
re by the na-  
me of God,

G.iii. quilitie

Comodites  
had by law-  
ful othes ma-  
de and obser-  
ued.

## Of swearing.

quyltis and peace. By holy promises, with attestation of Gods name , we be made lively members of Christ, when we professe his religio receyuing the Sacrament of baptisme. By like holy promise, the sacrament of matrimonie knytesth man and wyfe, in perpetuall loue, that they desire not to be separated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, whiche kynges, princes, judges, and magistrates do sweare, commune lawes are kepte inviolate, justice is indifferetly ministred, innocent persones, orphanes, widdowes, and poore men, are defendid from murthers, oppressors , and thefes, that they suffre no wrong, nor take any harine. By lawfull othes, inmutuall societie, amitie, and good ordre is kept continually in all comunalties, as borowghes, cyties, townes, and villages. And by lawfull othes , malefactours are serched oute , wronge doers are punished, and they whiche sustayne wronge, are restored to their right. Therfore lawfull swearing can not be euel, whiche bryngeth vnto vs, so many godly, good, and necessarie commodities . Wherefore when Christe so earnestly forbade swearing, it maye not be so understandyd, as though he dyd forbide all maner of othes, but he forbiddeth all vayne swearing, and forswearing, both by God and hys creatures, as the commone vse of swearing, in biyng, selling, and in our dayly communication , to the intente euery Christen mans worde, shoulde be as well

Mayne swea  
ting forbidding.

## Of swearing.

well regarded in suche matters, as yf he shoulde confirme his communication with an othe. For euery Christen mans word (sayth saint Hierome) should be so trew, that it should be regarded as an othe. And Chrysostome witnessing þ same, sayth: It is not conuenient to sweare: For what nedeth vs to sweare, when yt is not lawfull for one of vs, to make a lye vnto another.

Peraduentur some wyll saye: I am compelled to sweare, for elles men that do commen with me, or do bye and sell with me, wil not beleue me. To this answereth saint Chrysostome, that he that thus saiyth, shewith him selfe to be an vnjust, and a deceitfull person: for yf he were a trustie man, and his dedes taken to agre with his wordes, he shoulde not nede to sweare at all. For he that vseth truthe and playnnes in hys barganyng and communication, he shall haue no nede by suche bayne swearing, to bring hym self in credence with his neyghbours, nor his neyghbours wil not mistrust his satynges. And yf his credence be so moche lost in dede, that he thinketh no man wil beleue hym, without he sweare, than he maye well thinke, his credence is cleane gone. For treuth it is (as Theophilactus wryteth) that no man is lesse trusted, thā he that vseth moche to sweare. And almighty God by the wise man sayth: That man whiche sweareth moche, shalbe full of synne, and the scourge of God, shall not departe from his house.

B V T here souue men will saye, for excusinge  
of

## Of sweating.

of their many othes in theire dayly talke , why shoulde I not sweare , when I sweare trewly & To suche men it maye be sayde : that though they sweare trewly , yet in swearing often vnadvisedly , for trifles , without necessite , and when they shoulde not sweare , they be not without faulte , but do take Gods moste holy name in hayne . Moche moze vngodly and vnwise men , are they , that abuse Gods moste holy naime , not onely in buyng & selling of small thinges dayly in al places , but also eating , drinking , plaiyng , commoning , and reasoning . As yf none of these thynges might be done , except in d oyng of the , the most holy name of God be commonly vsed , & abused , haynly and vnreuerently talked of , sworne by and forsworne , to the b eakyng of Gods commaundement , and p rocurement of his indignacion . And aswell they vse the name of God in hayne , that by an othe make lawfull promises of good and honest thynges , and perfoyme them not , as they whiche do promise euel and unlawful thinges , & do perfoyme the same .

Lawfull  
othes & pro-  
misses would  
be better re-  
garded .

Of suche men that regarde not their Godly promises , confirmed by an othe , but wittyngly and wilfully breaketh the , we do reade in holy scripture , two notable punyshmentes . First Josue & the people of Israel made a leage , and faithful promise of perpetual amitie and frendship with the Gabaonites : notwithstanding , afterwarde in the dayes of wicked Saul , many of these Gabaonites were murdered , contrary to the sayd faithfull

## Of swearing.

saythfull promes made. Wherwith, almighty God was so sore displeased, that he sent an universall famyn, vpon the whole countre, whiche cōtincwed by the space of thre yeares. And God wolde not withdrawe hys punisshement, vntyll the sayd offence was reuenged, by the death of seuen sonnes, or next kynscmen of kyng Saul. ii. Reg xi. Also, where as Sedechias, king of Hierusalem, had promised fidelitie, to the kynge of Chaldea: afterward, whē Sedechias, cōtrary to his othe and allegeaūce, dyd rebel agaynst kyng Nabogodonosor: thys heathen kynge, by Gods permisiō, inuading the lande of Jewry, and beseiging the citie of Hierusalem, compelled the said kyng Sedechias to flee, and in fleyng, toke him pryloner, slew hys sonnes before hys face, and put out both hys eyes, and byndinge hym with cheynes, ledde him pryloner miserably into Babylon.

THVS doth God shew playnly, how moche he abhorreteth b̄reakers of honest promises, cōfirmed by an othe made in his name. And of them, that make wicked promises by an othe, & will per- forme the same: we haue exāple in the scripture. Chiesli of Herode, of þ wicked Jewes, & of Ieph- thah. Herode promised by an othe unto the da- mosel, whiche daūsed before hym, to geue unto her, whatsoeuer she woulde aske, when she was instructed before, of her wicked mother, to alke the head of saint Jhon Baptiste. Herode, as he toke a wicked othe, so he more wickedly perfour-

unlawfull  
othes & pro-  
mises are  
not to be  
kept.

Matt. xiiii.

## Of swearing.

med the same, and cruelly slew the moost holy Prophet. Likewise dyd the malicious Jewes make an othe, cursinge them selfes, yf they dyd, either eat or drynke, vntil they had slayne saint

Acto. xxiii.  
Iudi. xi.

Paule. And Iephthe, when God had geuen to hym victorie, of þ chyldren of Ammon, promised of a folishe deuotion, vnto God, to offre for a sacrifice vnto him, that persone, whiche of his awne house should fynde mete with hym, after hys returme home. By force of which fonde and vnadvised othe, he dyd flee hys awne, & onely doughter, whiche came out of hys house, with myrth & toye, to welcome hym home. Thus the promyse, whiche he made moste folishely to God, agaynst Gods eternal will, and the law of nature, moste crewelly he perfourmed, so committing agaynst God, double offence. Therfore, whosoever maketh any promyse, bynding hym selfe therunto by an othe, let him forsee, that the thyng, whiche he promiseth, be good, honest, and not agaynste the commaundement of God, and that it be in oure awne power, to perfourme it iustly. And suche good promises muste all men kepe, euermore assuredly: But yf a man at any tyme shall, either of ignoraunce, or of malice, promise and sweare, to do any thing, whiche is either against the lawe of almighty God, or not in hys power to perfourme: let hym take it, for an vnlawfull and vngodly othe.

Agaynst per-  
jury.

NOVV somethyng to speake of periury, to  
thentent you shold know, how great and gre-  
uous

## Of swearing.

uous an offence agaynst God thys wilfull per-  
iury is: I will shewe you, what it is to take an  
othe, before a iudge, vpon a boke. Fyrst, when  
they leiyng their handes vpon the Gospel boke  
do sweare trewly to inquire, and to make a trew  
presentement of thinges, wherwith they be char-  
ged, and, not to let from saying the trueth, and  
doyng trewly, for fauour, loue, dredde, nor malice  
of any person, as God maye helpe them, and the  
holy contentes of that boke. They must consider,  
that in that boke is contained, Gods everlasting  
trueth, hys most holy and eternal worde, wher-  
by we haue forgeuenes of our synnes, & be made  
inheritors of heauen, to liue for euer, with Gods  
aungels and hys sanctes, in toye and gladnes.  
In the Gospell boke is contayned also, Gods  
terrible threates to obstatine synners, that wil  
not amende their lyues, nor beleue the trueth of  
God, his holy worde, and the euclastinge Payne  
prepared in hell, for ydolaters, hypocrites, for  
false and bayne swearers, for periured men, for  
false witnes berers, for false cōdemپners of in-  
nocent and giltles men and for them, which for  
fauour, hideth the crimes of malefactours, that  
they shoulde not be punylshed. So that, who so  
euer wilfully forswareth hym selfe, vpon Christes  
holy euangelie, they vtterly foriske Gods  
mercie, goodnes and trueth, the merites of oure  
sauyour Christes natiuite, lyfe, passion, death, re-  
surrection, and ascencion. They refuse the for-  
geuenes of synnes, promyed to all penitēt syn-  
ners

## Of swearing.

ners, the joyes of heauen, the cōpanie with aun-  
gels and saintes for euer. All whiche benefites  
and comforthes, are promised vnto true Christia  
persones, in the Gospel. And they, so beyng for-  
sworne vpon the Gospel: do betake them selues  
to the deuilles seruice, the Mastre of all lyeg,  
falshed, deceypte, & periury, prouokynge the great  
indignation, and curse of God, agaynst them in  
this lyfe, and the terrible wrathe and iudgement  
of our sauour Christe, at the great daye of the  
last iudgement, whcn he shall iustly iudge, both  
the quicke & the dead, accordinge to their woz-  
kes. For, whosoeuer forfaketh the trueth, for  
loue or displeasure of any man, or for lucre and  
profite to hym selfe, doth forfake Christ, & with  
Judas betraith him.

Though per-  
iury escape shod, be now kepte secret, yet it shall be opened  
here vnespied at the last daye, when the secreteſ of all mēs har-  
ched, ye ſhal teſt, ſhal be inanifeſt to all the worlde. And then  
not do ſo  
ever.  
the trueth ſhall appere, and accufe them, and  
theire awne conſcience, with all the bleſſed com-  
panie of heauē, ſhal beare witneſ truely againſt  
them. And Christ the rightwiſe iudge, ſhal then  
iustly condeſimpne them, to euerlaſtyng shame &  
death. This ſyn of periury, almighty God by  
the prophet Malachie, doth threate to punyſhe  
ſore, ſaiyngе vnto the Jewes. I will come to  
you in iudgement, and I will be a ſwifte witneſ,  
and a ſharpe iudge vpō ſorcerers, adulterers, &  
periured persones, whch thing to the prophet  
rie,

Mala.iii.

Zacha.v.

## Of swearing.

zacharie, God declareth in a visio, wherin þ prophet sawe a booke fliyng, whiche was twety cubites long, & ten cubites broade, God saiyng then vnto hym. This is the curse, that shall go forth vpon the face of the earth, for falshode, false swearing, & perury. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remayne in the middest of his house, and consume him, the tymber, and stones of his house. Thus you see, how moche God doth hate perury, & what punishment God hath prepared for false swearers, and periured persones.

THVS you haue harde, how, & in what causes: it is lawfull for a Christian man to sweare. Ye haue harde, what properties, and condicions, a lawful othe must haue, and also how suche lawfull othes are bothe Godly, and necessary to be obserued. Ye haue harde, that it is not lawfull to sweare baynly, (that is) otherways, then in suche causes, and after suche sort as is declared. And fynally, ye haue harde, howe damnable a thyng it is, either to forsware our selfe, or to kepe a vnlawful & vnaduyled othe. Wherfore, let vs ernestly cal for grace, that all bayne swearing & perury set a part, we may onely vse suche othes, as be lawfull & Godly. And that we maye truly, without al fraude obserue thesame: accor dinge to Gods will and pleasure. To whome with the sonne and holy goost, be all honor and glory. Amen.

# A sermon, how daunge- rous a thyng it is, to decli- ne from God.

Eccle.x.



Osee.v.

If oure goynge from God, the  
Wiseman sayth: that pride was  
the firste beginnyng, for by it  
mannes harte was turned from  
God his maker. For pride (saith  
he) is the fountayn of all sinne,  
he that hath it, shalbe ful of cur-  
lynges, and at the ende, it shall ouerthrow hym.  
And, as by pride and synne, we go from God, so  
shall God and all goodnes with hym, go from  
vs. And the prophet Osee doth plainly affirme:  
that they, which go awaie stil from God, by vi-  
cious liuyng, and yet woulde go about to paci-  
fie him otherwise, by sacrifice, and entertain him  
thereby, they labour in bayn. For, notwithstanding  
all their sacrifice, yet he goeth still awaie  
from them. For so muche, (sayth the prophet) as  
they do not applie their mynde, to returne to  
God, although they go about with whole floc-  
kes and herdes, to seke the Lorde, yet they shall  
not fynde hym, for he is gone awaie from them.  
But as touchyng our turnyng to God, or from  
God: You shall vnderstand, that it may be done  
diuerse wayes. Some tymes directly, by ydola-  
try, as Israel and Iuda then did: Some tymes  
men go frō God, by lacke of sayth, and mistru-  
stinge of God, wheroft Eliae speaketh in this  
wise:

## Of declinyng from God.

wise: Wo to them that go downe into Egypt, to Esai. xxxi.  
seke for helpe, trustyng in horsles, and hauynge  
confidence in the nombre of chariottes, & pu-  
lance of horsmen. They haue no confidence in  
the holy God of Israell, nor seke for the lord: But  
what foloweth? The Lord shall let hys hand fal  
vpon them, and downe shall come, both the hel-  
per, and he that is holpe. They shalbe destroyed  
all together.

SOME tyne men go from God, by the neg-  
lectyng of hys commaundementes concernyng  
their neighbours, whiche commaundeth them,  
to expresse hartie loue, towardes every man, as  
Zachary sayd vnto the people in Gods behalfe: Zacha. vii  
Gene true iudgement, shewe mercy, and com-  
passion euery one to his brother. Yn agyn no de-  
ceipt towardes wydowes, or chyldren faterles  
and motherles, towardे straunger or the pooze:  
let no man forge euill in his harte, agaynst his  
brother. But these thinges they passed not of,  
they turned their backes, and went their waye,  
they stopped their cares, that they myghte not  
heare, they hardened their hartes, as an Ada-  
mant stone, that they myght not listē to the lawe  
and the wordes, that the Lord had sent through  
his holy spirit, by hys auncient Prophetes.  
Wherfore the Lord shewed hys great indigna-  
cion vpon them: It came to passe(sayth the Pro-  
phet)euuen as I tolde them, as they woulde not  
heare, so when they cried, they were not harde,  
but were dispersed into all kyngdomes, whiche  
they Hiere. vii.

## Of declinyng from God.

they neuer knewe; and their land was made desolate. And to be short, all they, that maye nat abyde the worde of God, but folowing the persuasions, & stubbornes of their awne hartes, goo

Hiere. vii. backward, and not forward(as it is sayd in Ieremy) they go and turne awaye from God. In

Orige. su- so moche that Origene sayth. He y with mynde, per Exod. with study, with dedes, with thought and care homi. xii. applieth him selfe to Gods worde, and thinketh vpon his lawes, day and night, geueth him selfe wholy to God, and in his preceptes & commandementes is exercised: this is he, that is turned to God. And on y other parte(he saith). Whoso-

euer is occupied with fables & tales, when the worde of God is rehersed: he is turned frō God. Whosoever in tyme of readynge Gods worde, is carefull in hys mynde, of wordly busynes, of money, or of lucre: he is turned frō God. Who-  
soever is entangled with y cares of possessions, filled with coueteousnes of ryches, whosoever studieth, for the glori and honour of this world: he is turned frō God. So that after his mynde, whosoever hath not a special mynde to y thyng that is commaunded, or taught of God: he that doth not listē vnto it, imbrase and print it in his hart, to the intent, that he may duely fashion hys lyfe therafter, he is playnly turned from God, although he do other thinges, of hys awne deuotion and mynde, whiche to hym semeth better and moze to Gods honoz. Whiche thyng to be true, we be taught and admonished in the holy scripture

## Of declinyng from God.

scripture, by example of king Saul, who beyng commaunded of God by Samuel, þ he should i Reg. xv. kyl al the Amalechites, and destroye the clerely with their goodes, and cattals: Yet he, beynge moued, partly with pitie, & partly (as he thought) with deuocion vnto God, sauued Agag their kyng, and all the chief of their cattall, therwith to make sacrifice vnto God. Wherwithall God beyng displeased highly, sayd vnto the prophet Samuel: I repente, that euer I made Saul a kyng, for he hath forsaken me, and not folowed my wordes: and so, he commaunded Samuel to shewe hym. And when Samuel asked, wherfore (contrary to Gods worde) he had sauued the cat-tel, he excused þ matter, partly, by feare, saying he durst do none other, for that þ people woulde haue it so: partly, for that they were goodly beastes, he thought God would be cōtent, seyng it was done of a good intent, and deuocion to honor God, with the sacrifice of them.

B V T Samuel, reproving all suche intentes and deuociōs (seme they never so much to Gods honor) if they stāde not with his worde (wherby we may be assured of hys pleasure) sayd in thys wyse: Would God haue sacrifices & offeringes? or rather that his worde shoulde be obeyed? To obeye hym, is better then offeringes, & to listen to hym, is better then to offre the fatte of Ram-mes. Yea, to repine agaynst his voyce, is as euil as the sinne of diuinacion, and not to agre to it, is lyke abhoynable ydolatry. And now, foras-

J.f.      muche

## Of declinyng from God.

much as thou hast cast away, the worde of the Lorde, he hath cast awaie the, that thou shouldest not be kynig.

BY all these examples of holy scripture, we maye knowe, that as we forſake God: so ſhal he <sup>The turning</sup> euer forſake vs. And what miserable ſtate doth <sup>of God from</sup> conſequently, and neceſſarily folowe therupon, a man may eaſely conſider, by the terrible threatnynges of God. And althoſh, he conſidre not all the ſayde miserie, to the vttermoſt, beyng ſo great, that it paſſeth any mannes capacitie, in this life, ſufficiently to conſidre the ſame: yet he ſhall ſoone perceyue ſomuche therof, that yf his hart be not moze then ſtony, or harder then the Adamant, he ſhall feare, trymble and quake, to call the ſame to his remembraunce.

FIRST the diſpleaſure of God towarde vs, is comonly expreſſed in the scripture, by theſe two thynges: by ſhewyng his fearefull countenaunce vpon vs, and by turning his face or hid-  
ing it from vs. By ſhewyng his dreadfuſ countenaunce, is ſignified his great wrath, but by tur-  
ning his face or hidinge therof, is many tymes  
moze ſignified, that is to ſay, that he clerely for-  
ſaketh vs, & geueth vs ouer. The whiche ſigni-  
ficacions be taken of the properties of mes ma-  
ners: For men towardes them, whome they fa-  
uour, comoly beare, a good, a chearefull, and a  
louing countenaunce, ſo that by the face or counte-  
naunce of a man, it doth comonly appere, what  
will or mynde he beareth towardes other. So

when

## Of declinyng from God.

when God doth shew his dreadfull countenaunce towardes vs , that is to say , doth send dredfull plagues, of sword, fayne, or pestilence vpō vs, it appeareth that he is greatly wroth with vs. But when he withdraweth from vs his worde, the right doctrine of Christ , his gracious assi- stence and ayde, (whiche is euer ioyned to hys word) and leueth vs to our awne wit, our awne will and strength: he declareth then , that he be- ginneth to forsake vs. For where as God hath shewed to all them , that truely beleue his Gos- pel, his face of mercy , in Jesus Christ , whiche doeth so lighten their hartes, that they (yf they beholde it, as they ought to do) be transformed to his ymage, be made partakers of þe heauenly light, and of his holy spirite , and be fashioned to hym, in all goodnes, requisite to the children of God: so, yf they after do neglecte the same, yf they be unthankfull vnto hym, yf they ordre not their lyues, according to his example & doctrine and to the setting furth of his glory, he wil take awaye from thē his kingdome,his holy worde, wherby he shoulde reigne in them , because they bring not furth the fruit therof , that he loketh for. Neuertheles, he is so mercifull, & of so long sufferaunce, that he doeth not shewe vpō vs, that greate wrothe sodainly , but when we begyn to shynke from his worde, not beleuiting it , or not expressing it in our liuinges: fyrl he doth lende his messengers, the true preachers of his word, to admonishe vs of our dutie, that as he for his

A.ij. parte,

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parte, for the great loue he bare vnto vs, deliuered his awne sonne to suffre death, that we, by his death, might be deliuered frō death, and be restored, to the life eternall, euermore to dwelle with him, & to be partakers, and inheritors with him, of his everlasting glory, and kyngdome of heauen: so again, that we for our partes, should walke in a Godly lyfe, as becommeth his chyl- dren to do. And yf this will not serue, but stil we remaine disobedient to his worde and will, not knowing him, not louing him, not fearing him, not putting oure whole trust and confidence in him: and on the other side, to oure neyghbours behauing vs uncharitably, by disdaync, envy, malice, or by committing murther, robbery, adultry, gluttony, deceit, lying, swearing, or other like detestable woxkes, & vngodly behauour: then he threteneth vs by terrible comminaciōs, swearinge in great angre, that whosoeuer doth these woxkes, shall neuer entre into hys rest, whiche is the kyngdome of heauen.

NOVV E, yf this gentle monicion and cōm- naciō together, do not serue, then God wil shew his terrible countenance vpon vs, he wil powre intollerable plages vpō our heades, and after, he wil take away from vs, all his ayde and assis- stence, wherwith before he did defend vs frō all suche maner of calamitie. As the Euangelicall prophete Eliae, agreyng with Christes parable, doeth teache vs, saying. That God had made a goodly vneyarde, for his beloued children, he hedged

Esaie.v.

Matt.xxi.

## Of declinyng from God.

hedged it, he walled it round about, he planted it with chosen bynes, and made a turret in the middes therof, & therin also a wyne presse. And when he loked that it shoulde bring hym furth good grapes, it brought furth wylde grapes: and after it foloweth. Nowe shal I shewe you, (sayth God) what I wil do with my vyneyard. I will pluck doun the hedges, that it maye perishe, I will breake doun y walles, that it may be troden vnderfote: I wil let it ly wast, it shal not be cutte, it shall not be digged, but briers & thornes shall ouergrowe it, & I shall comaunde the cloudes, y they shall no more rayne vpon it.

BY these threatenynges we are monished, that if we, whiche are the chosen vyneyarde of God, bringe not furth good grapes, that is to saye, good workes, that maye be delectable, and pleasaunt in his sight, when he loketh for them, when he sendeth his messengers, to call vpō vs for them, but rather bring furth wylde grapes, that is to say, sower workes, vnswete, vnsancty & vnsfruitful: then will he plucke awaye all defence, & suffre greuous plages of famine, & bataille, derth and dcath, to light vpō vs. Finally, yf these do not yet serue, he will let vs ly wast, he will geue vs ouer, he wil turne away frō vs, he will dygge, and delue nomore about vs, he will let vs alone, and suffre vs to bryng furth, euene suche fruit as we wil, to bring furth brambles, bryers and thornes, all naughtynes, all vice, and that so abundantly, that they shall

## ¶ Of declinyng from God.

cleane ouergrowe vs, suffocate, strāgle, and vt-  
terly destroy vs. But they, that in this wōlde,  
liue not after God( but after their awne carnall  
libertie)perceyue not this great wrath of God  
towardes them, that he wil not dygge, nor delue  
any more about thē , that he doth let them alone  
euē to thē selues. But they take this for a great  
benefite of God, to haue all at their awne liber-  
tie, and so they liue, as carnall libertie were the  
true libertie of the Gospeſſell. But God forbiid  
good people, that euer we shoulde desye ſuche  
libertie. For although, God ſuffre ſomtimes the  
wicked, to haue their pleasure in this world, yet  
the ende of vngodly liuing, is at length eternal  
deſtructiōn.

Nume.xi.

T H E murmuringe Israelites, had that they  
lōged for, thei had quayles ynough, yea, tyl they  
were very of thē. But what was þ ende therof,  
their swete meate had ſoure ſaucē: cuen whiles  
the meat was in their mouthes, the plague of God  
lighted vpō them, and ſodainely they died. So,  
if we liue vngodly, & God ſuffreth vs to folowe  
our awne willes, to haue our awne delites and  
pleasures, & correcteth vs not with ſome plague,  
it is no doubt, but he is almost vtterly displea-  
ſed with vs. And although it be lōg or he strike,  
þct many tymes, when he striketh ſuche persons,  
he striketh them at once, for euer. So, that when  
he doeth nat strike vs, when he ceaſſeth to afflict  
vs, to puniſhe, or beate vs, & ſuffreth vs to rūne  
hed lynges into all vngodlines, and pleasures

of

## Of declinyng fram God.

of this world, that we delite in, without punishment and aduersitie, it is a dreadful token, that he loueth vs no lenger, that he careth no lenger for vs, but hath geue vs ouer, to our awn selfes.

A s long as a man doth prayne his bynes, doth digge at the rotes, and doth late freshe yearth to them, he hath a mynde to them, he perceyueth some token of fruitlefulness, that may be recouered in them: but when he will bestowe no more such coste & labo<sup>r</sup> about them, then it is a signe that he thinketh, they will never be good. And the father, as long as he loueth hys chylde, he looketh angrily, he correcteth him when he doth amisse, but when that serueth not, and vpon that he ceaseth from correcccion of him, and suffereth hym to do what he liste hym selke: it is a signe, that he entendeth to disinheret hym, and to cast hym awaye foreuer. So surely, nothing should perce our hart so sore, & put vs in suche horrible feare, as when we knowe in oure consciēce, that we haue greuously offended God and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtines that we haue delight in. Then specially it is time to crie, & to cry again, as Dauid did: Cast me not awaie, frō thy face: and take not away thy holy spirit from me. Lord turne not away thy face from me, cast not thy seruant away, in displeasur. Hide not thy face frō me, lest I be like to thē, that go doun into hel. The whiche lamentable prayers of hym, as they do certifie vs, what horrible daungier they be

psalmo. I.  
Psal. xxvi.

Psal. cxlii.

## Of declinyng from God.

be in, from whom God turneth his face, (for that tyne, and as lōge as he so doeth) so shold they inoue vs, to crie vpon God, with all oure harte, that we maye not be brouḡht, into that state, which doubtlesse, is so sorowful, so miserab̄le, & so dreadefull, as no tōge can sufficiētly expresse, oþ any harte can thinke.

F O R what deadly grief maye a man suppose it is, to be vnder the w̄rath of God, to be forlakē of hym, to haue hys holy spirite, the authoꝝ of al goodnes to be taken from hym, to be brouḡht to so vile a condicion, that he shalbe lefte mete, for no better purpose, then to be for euer, condēpned to hell. For not onely such places of Dauid doth shewe, that vpon the turnyng of Gods face frō any persones, they shalbe left bare frō all goodnes, and farre from hope of remedie: but also the place, recited last before of Elai, doth meane the same, whiche sheweth that God at length doth so forlakē hys vnfruteful vinearde, that he wil not only suffre it, to bring furth weedes, briers & thornes, but also further, to punish the vnfrutefulnes of it. He sayth, he wil not cut it, he wil not delue it, & he will commaunde the cloudes, that they shal not rayne vpon it, wherby is signified the teachinge of hys holy woꝝe: whiche saint Paule, after a lyke maner expresseth, by plāting and waterring, meaning that he wil take that awaie from them. So that they shalbe no lenger of hys kyngdome, they shalbe no lenger governed by his holy spirit, they shalbe frustrated of

the

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the grace and benefites that they had , and euer  
micht haue enjoyed thorough Christe. They  
shalbe depriued of the heauenly light , and lyfe,  
whiche they had in Christe, whiles they abode in  
hyrn. They shalbe,(as they were once)as men  
without God in this worlde , or rather in wylle  
taking. And to be shorte, they shalbe geuen into  
the power of the devill, whiche beareth the rule,  
in all them that be cast awaie from God , as he  
did in Saule and Judas , and generally,in all  
suche, as wylke after their awne wylles, the chil-  
dren of dissidence, and infidelitie.

i. Reg. xv.

L E T vs beware therfore good christian peo-  
ple,lest that we, reiectinge Gods wylde ,(by the  
whiche we obtein and reteyn, true fayth in God )  
be not at length caste of so farre, that we become  
as the children of infidelitie , whiche be of twoo  
sortes,farre diuerse, yea, almoste cleane contrary:  
and yet bothe be very farre, from returnyng to  
God. The one sorte, onely waiyng their synfull,  
and detestable liuyng, with the right iudgement,  
and straighnes of Gods righteousnes, be so de-  
stitute of counsaill, and be so conforstles, (as all  
they muste nedes be , froin whome the spirite of  
counsaill, and confort is gone)that they wil not  
be perciuaded in their hartes, but that either God  
cannot,or els that he wil not take them again to  
his fauour and mercye. The other, hearing the  
louyng and large promyses of Gods mercy, & so  
not conceyuing a right faith therof , make those  
promyses larger,then euer God did, trustinge,

R.j.

although

## Of declinyng from God.

although they continue in their synnefull, and detestable liuyng neuer so long: yet that God at the ende of their life, will shewe his mercy vpon them, and that then, they will returne. And both these two sortes of me, be in a dampnable state,

Eze. xviii. yet neuertheles God, (who willeth not the death xxxiii. of the wicked) had shewed meanes, wherby both the same (yf they take hede in season) may escape.

Agaynst des-  
peracion. The first, as thei do dread Gods righful iustice in ponishing synners, (wherby they shoulde be dismaide, & shoud dispaire in dede, as touching any hope, that maye be in them selfes) so yf they woulde constantly beleue, that Gods mercy is the remedy, appoynted agaynst suchē dispaire & distrust, not onely for them, but generally for all that be soray, and truly repentaunt, and will therewithall sticke to Gods mercy, they maye be sure they shal obtaine mercy, and entre into the porche of hauen, of sauegarde, into the whiche, whosoever doth come, be they before tyne neuer so wicked, thei shalbe out of daungier, of euerlastinge

Eze. xxxiii. dampnacio, as God by Ezechiel sayeth: what tyme so ever the wicked doth returne, & take earnest & true repentaunce, I wil forget al his wickednes.

Agaynst pre-  
sumption. THE other, as they be redy to helcve Gods promises, so they shoulde be as redy to beleue the thrcateninges of God. As well they shoulde beleue the lawe as the Gospel, aswell that there is an Helle, and euerlastinge fyre, as that there is an Heauen, and euerlastinge ioye. Aswell they shoulde beleue dampnacion, to be threatened to the wicked

## Of declinyng from God.

wicked and euill doers, as saluation to be pro-  
mised, to the faithfull in worde & workes: aswell  
they shoulde beleue, God to be true, in the one, as  
in the other. And the synners, that continue in  
their wicked living, ought to thinke, that þ pro-  
mises of Gods mercie, and the Gospel, perteine  
not vnto them, beyng in that state, but onely the  
lawe & those scriptures, whiche cōtein the wrath,  
and indignaciō of God, and his threateninges,  
whiche shoulde certifie thē, that as they do ouer  
boldly presume of Gods mercy, and liue dissolu-  
tely, so doeth God, still more & more, withdrawe  
his mercy frō them, & he is so prouoked therby  
to wrathe at length, that he destroiyeth suche pre-  
sumers many tymeſ sodainly. For of ſuch, ſaint  
Paule ſayed thus: whē they ſhal ſaie, it is peace,  
there is no daungier: then ſhall ſodain deſtruc-  
tion come vpon them. Let vs beware therfore,  
of ſuche naughtie boldenes to ſynne, for God  
whiche hath promised his mercy to them, that be  
truly repentaunt, (althoughe it be at the latter  
ende) hath not promiſed to the p̄ſumptuous  
ſynner, either that he ſhall haue long life, or that  
he ſhall haue true repentaunce at his laſt ende.  
But for that purpose hath he made euery man-  
nes death vncertain, that he ſhould not put hys  
hope in the ende, & in the meane ſeason (to Gods  
high diſpleasur) liue vngodly. Wherfore let vs  
all folow the couſail of þ Wileman: Let vs make  
no tariyng, to turne vnto the Lorde: Let vs not  
put off from daye to daye, for ſodainly ſhall hys

B.ij.      wrath

i. Thessa. v

## Of declinyng from God.

wrath come, and in time of vengeance, he shall  
destroye the wicked. Let vs therfore turne betimes,  
and when we turne, let vs praye to God, as  
Osee teacheth, sayinge: Forgiue vs all our synnes,  
Osee. xiiii. receyue vs graciously. And yf we turne to  
hym, with an humble and a very penitent harte,  
he will receve vs to his fauour and grace, for  
his holy name sake, for his promes sake,  
for his truth and mercie sake, promised  
to all faithfull beleuers in Jesus  
Christ, his onely natural sonne.

To whome the only saiuoz

of the worlde, with

the father and no less

the holy

ghost,

be all honoz, gloriy, and

power, world with-

out ende. Amen.

# C An exhortacion agaynst

the feare of Deathe.

¶ Tis not to be marrayed, that worldy men doo feare to dye: For death depriueth them of all worldy honours, ryches, and possessions, in the fruyction whereof, the worldly man counteth hym selfe happy; so longe as he maye enioye theym, at hys awne pleasure: and otherwyse, yf he be disposses- sed of the same, withoute hope of recovery, then he can none other thinke of hym self, but that he is vnhappy, because he hath lost his worldly ioy and pleasure. Alas thinketh this carnal manne, shal I now departe for euer, from al my honours, all my treasures, from my countrie, frendes, ry- ches, possessions and worldy pleasures, whiche are my ioye and hartes delyte? Alas that euer y daye shall come, when all these I must byd fare well at once, and neuer to enioye any of them al- ter. Wherfore it is not without great cause spo- ken of the Wtseimā: O death, how bitter and so- wer is the remembraunce of the, to a man that ly- ueth in peace and prosperitie in hys substance, to a man liuyngs at ease, leadinge his lyfe after his awne mynde, without trouble; and is therewithall well pampered and fedde: There be o- ther men, whoine this worlde doth not so great- ly laughe vpon, but rather vere & oppresse with



B.ij. pouertie,

Ecc. xi.

## ¶ Of the feare of deathe.

pouertie, sickenes, or some other aduersitie. Yet they do feare death, partly, because þ flesh abhorreth naturally hys awne sorrowful dissolucion, which death doth threaten vnto them: and partly, by reason of syckenesses, & paynfull diseases, which be moche strong pangues, and agonies in the fleashe, and vse commonly to come, to sicken me before death, or at the least, accompane death, whensoeuer it commeth.

¶ Al though these two causes, seme greate and weyghtie to a wordly man, wherupō he is moued to feare death, yet ther is another cause muche greater, then any of these afore rehearsed: For whiche indeede, he hath iust cause to feare death. And that is, the state and condicion, wherunto at the last ende, death bringeth all the þ haue their hartes fixed vpon this world, without repētānce and amendment. This state & condicion, is calld the seconde deathe, which, vnto all suche shal ensue after this bodily death. And this is that death, which indeede, ought to be dread and feared, for it is the euclasticke losse without reme-  
dy, of the grace and fauourte of God, & of euer-  
lasting joye, pleasure, and felicitie. And it is not  
only the losse for euer, of all these eternall plea-  
sures, but also it is the condempnacion, bothe of  
body and soule, (without eyther appellacion, or  
hope of redempcion) vnto euerlasting paines in  
Luce. xvi. hell. Unto this state, death sent the unmercifull  
and vngodly rycheman, (that Luke speaketh of,  
in his Gospel.) Who liuing in al wealth & plea-  
sure,

## Of the feare of deathe.

sure in this wozlde, and cherishing hym self dayly with dayntie fare, and gorgeous apparel, dis-  
pised pore Lazarus, that lay pitifully at his gate,  
miserably plagued, & full of sores, and also gree-  
uously pyned with hunger.

BOTH these two, were arrested of death, which sent Lazarus, the poore miserable man, by Angels anon vnto Abrahams bosome, a place of rest, pleasure and consolaciō: But the vnmer-  
ciful rycheman, descended downe into hel, and be-  
yng in tormentes, he cryed for comfort, complay-  
ning of the intollerable paine, that he suffered in  
that flamine of fyre, but it was to late. So vnto  
this place, bodily death sendeth all the, that in  
this world, haue their ioye and felicitie: all them  
that in this wozlde, be unfaythfull vnto God, &  
vncharitable vnto their neyghbores, so dyng  
without repētāuce, & hope of gods merci. Wher-  
fore it is no maruayle, that the wozldly man sea-  
rēth death, for he hath much more cause so to do,  
then he hym selfe doth consydre.

THEVS we se thre causes, why wozldye men  
feare death. One, because they shal lose therby, The fyrst.  
their wozldy honoys, ryches, possessiōs, and all  
their hartes desires. Another, because of y pain-  
ful diseases, and bitter pagues, which cōmonly  
men suffer, eyther before, or at the time of death:  
But the chief cause, aboue al other, is the dread The secunde.  
of the miserable state, of eternal dāpnaciō, bothe The thirde.  
of body and soule, which they feare, shal folowe,  
after their departinge out of the wozldy plea-  
sures

## Of the feare of death

sures of this present lyfe.

Hebre.ii.

i.Cor.iii.

FOR these causes, be al mortal men, (which be  
geuen to the loue of this worlde) both in feare, &  
state of death, thorough sinne (as þ holy Apostle  
sateth) so lōg as they liue here in this world. But  
(euerlastig thākes be to almighty God for euer)  
there is neuer one of all these caules, no, nor yet  
they altogether, þ cā make a true Christiā mā a-  
frayde to dye, (which is the very mēbre of Christ  
the tēple of the hōly gospe, the sonne of God, and  
the very inheritor of þ euerlasting kyngdomie of  
heauen) but plainly contrary, he cōceiueth great  
and many causes, vndoubtedly groūded vpon the  
infallible and euerlasting truth oþ the worlde of  
God, whiche moue him, not onely to put away þ  
feare of bodily death, but also for the manifold  
benefites & singuler commodities, which ensue  
vnto euery faithfull person by reaon oþ þ saame,  
to wysh, desyre, and lōg hartely for it. For death  
shal be to him no death at all, but a very deliue-  
raunce from death, frō all paynes, cares, and so-  
rowes, miseries, & wretchednes of thys worlde,  
and the very entrye into rest, & a beginning of e-  
uerlasting ioye, a tasting of heauely pleasures,  
so great, þ neither tōgue is able to expresse, nei-  
ther eye to se, nor eare to heare thē, no, nor for a-  
ny earthly mānes harte to cōceiue them. So ex-  
cedig great benefites they be, whiche God our he-  
auely father by his meete mercy, & for the loue of  
his sonne Iesus Christ, hath layed vp in store, &  
prepared for thē, that hūbly submit them selues  
to Gods

## Of the feare of deathe.

to Gods wil, & euermore unfaynedly, loue hym,  
from the botome of their hartes. And we oughte  
to beleue, þ death beyng slaine by Christ, cannot  
kepe any man, that stedfastly trusteth in Christ,  
vnder his perpetuall tyraunce and subiection, but  
that he shal rise from death again vnto glory at  
the last day appointed by almighty God, like  
as Christ our head did rise again, accordinge to  
Gods appointement, the third day. For S. Au-  
gustine saith: The heade goyng before, the me-  
bris trust to folow, and come after. And S. Paule  
saith: if Christe be risen from the dead, we shall  
rise also from the same. And to comfort all Chri-  
sten persons herein, holy scripture calleth thys  
bodiely death, a slepe, wherin mas senses be ( as  
it were )take fro him, for a season, and yet whē  
he awaketh, he is moze fresh, then he was when  
he wæt to bed. So, although we haue our soules  
seperated frō our bodies, for a season, yet at the  
general resurreccio, we shalbe moze fresh, beau-  
tiful and perfite, then we be now. For now we be  
mortall, the we shalbe immortall, now infect with  
diuers infirmities, then clerely boide of al mor-  
tal infirmities, now we be subiect to all carnall  
desyres, then we shalbe al spiritual, desiring no-  
thinge but Gods glory, and thinges eternall.  
Thus is this bodily death, a doore, or entring  
vnto lyfe, and therfore not somuche dreadful, (if  
it be rightly cōsydered) as it is confortable, not  
a mischief, but a remedy of all mischief, no ene-  
my, but a frende, not a cruel tyraunt, but a gētle

L.j.

guyde,

## Of the feare of deathe.

guyde, leadyng vs not to mortalitie, but to immortalitie, not to sorrowe and paine, but to joy & pleasure, & that to endure for euer, if it be thakfully taken, and accepted as Gods messenger, & paciently borne of vs, for Christes loue, that suffered most painfull death, for our loue, to redeeme vs from death eternall. Accordinge here-

Roma. viii

vnto, saint Paul sayeth: our lyfe is hidde with Christ in God, but when our lyfe shall appeare, then shall we also appeare with hym in glorie:

Why then, shall we feare to dye? considering the manisfolde, and cōfortable promises of the Gospell, and of holy scriptures: God the father hath

Iohan.vi.

geuen vs euerlastinge lyfe, (sayeth S. Iohn) & this lyfe is in his sonne, he that hath the sonne, hath lyfe, and he that hath not the sonne, hath not lyfe. And this I wrote (sayeth S. Iohn) to

Iohan.vi.

you, that beleue in the name of the sonne of God that you may know, that you haue euerlastinge lyfe, and that you do beleue vpon the name of the sonne of God. And our saviour Christ sayeth: he

that beleueth in me, hath lyfe euerlasting, and I will raise him from death to life, at the last day. Saint Paul also saith: that Christ is ordained

i. Cor. i.

& made of God, our righteousness, our holynes & redēpcion, to the entēt that he, which wil glory, should glory in the Lord. Saint Paule did cōteinne, & set little by all other thinges, esteininge them as dūg, which before he had in very great p̄yce, & he might be fōud in Christ, to haue euerlasting life, true holynes, righteousness & redēpcion. Finally,

## Of the feare of death.

Finally, S. Paule maketh a playne argument,  
in this wise: If our heauenly father woulde not  
spare his awne natural sonne, but did geue him  
to death, for vs, howe can it be, that with him he  
should not geue vs all thinges? Therfore yt we  
haue Christ, then haue we with him, & by him, al  
good thinges, whatsoeuer we can in our hartes  
wylsh or desyre, as victory ouer death, sinne & hel,  
we haue the fauor of God, peace with him, holynes,  
wisedome, iustice, power, life, redēpcion, we  
haue by hym perpetual health, wealth, ioye, and  
blesse euerlastinge.

Coloss. iii

A L those, therfore haue great cause to be ful  
of ioye, that be ioined to Christe, with true faith  
stedfast hope, & perfyt charitie, & not to fear death  
nor euerlastigdāpnaciō. For death cānot dep̄ue  
them of Iesu Christ, nor any sinne can condēpne  
thē, that are grafted surely in hym, which is thēir  
onely ioy, treasur, & life. Let vs repēt our sinnes  
amēde our lifes, trust in his mercy & satissacciō,  
& death can neither take hym frō vs, nor vs frō  
him. For thā, (as s. Paul saith) whether we lyue Roma.xliii  
or dye, we be ȳ lordes awn. And agayn he saith:  
Christ did dye, & rose again, because he shoulde be  
lord, both of ȳ dead & quicke. Thē if we be ȳ lordes  
awn, whē we be dead, it must nedes folow,  
that such temporal death, not onely cannot har-  
me vs, but also, that it shall muche be to oure  
profit, and ioyne vs vnto God, more perfectly.  
And therof the christian hart maye surely be cer-  
tified by the infallible tructh of holy scripture.

L.ij.

It is

## Of the feare of deathe.

It is God (saith l. Paule:) whiche hath prepared vs, vnto immortalitie, and the same is he, whiche hath geuen vs an earnest of the spirite. Therfore, let vs be alwaies of good countourte, for we know, that so longe as we be in the body, we be (as it were) far frō God in a straige countrey, subiect to many perils, walkyng withoute perfite sight, and knowledge of almighty God, onely seeing hym by faith, in holy scriptures. But we haue a courage & desyre, rather to be at home with God and our saviour Christe, farre from the body, where we may behold his Godhead, as he is face to face, to our euerlastynge cōfōrt. These be saint Paules wordes in effecte, whereby we may perceyue, that the life in this worlde is resembled to a pilgrimage, in a straunge countrie

Hebre. xiii. far from God: and that death, delivering vs frō our bodies, doeth sende vs straight home, into our awne countrey, and maketh vs to dwel presently with God for euer, in perpetuall rest and quietnesse. So that to dye is no losse, but profite andwynning to all trrue christen people.

V V H A T lost the these, that hanged on the crosse with Christ by his bodily death: yea, how  
Lu. xxiii. muche dyd he gaine by it: Did not our saviour say vnto hym, this day thou shalt be with me in  
Luce. xvi. Paradise? And Lazarus, y pitifull person (that lay before the richemānes gate, pained with sores, and pined with hungry) did not death highlye profite and promote hym? Whiche by the ministry of Angels, sent hym vnto Abrahās bosome,

## Of the feare of deathe.

bosome, a place of rest, ioye and heauenly consolation. Let vs thinke none other (good christen people) but Christ hath prepared the same ioye, & felicitie for vs, that he prepared for Lazarus & y these. Wherfore let vs sticke vnto his saluacion, and gracious redēpcion: and beleue his woerde, serue him from oure hartes, loue and obey him, and whatsoeuer we haue done heretofore, contrary to his moste holy will, now let vs repente in tyme, and herafter studie to correct our life, & doubt not, but we shal finde him as merciful unto vs, as he was either to Lazarus, or to y these: whose examples are wittē in holy scripture, for the conforte of the, that be sinners, and subiect to sorowes, miseries, & calamities in this world, that they shoulde not despaire in Gods mercye, but euer truste, therby to haue forgiuenesse of their synnes, and life everlasting, as Lazarus & the these had. Thus I trust euery christen man, perceiueth by the infallible woerde of God, that bodily death cannot harme nor hynder them, that truly beleue in Christe, but contrary shall profit and promote the christen soules, whiche beyng truly penitent for their offences, departe hence in perfect charitie, and in sure trust, that God is mercifull to them, forgiuing their synnes, for the merites of Jesus Christe, his onely naturall sonne.

THE seconde cause, why some do feare death, The seconde cause why some do feare death. is soze sickenesse, and greuous paines, whiche partly, come before death, & partly, accōpaineth

## Of the feare of deate.

death, whensoeuer it cometh. Thys feare, is the  
feare of the fraile fleshe, and a naturall passion,  
belonginge vnto the nature of a mortall man:  
But true fayth, in Gods promises, and regarde  
of the paynes and pangues, whiche Christ, vpō  
the crosse, suffered for vs miserable sinners, with  
consideracion of the ioye, and everlasting life to  
come in heauen, wil mitigate those paynes, and  
moderate this feare, that it shal never be able to  
ouerthrowe the hartie desire, and gladnesse that  
the christia soule, hath to be separated from this  
corrupt body, that it maye come to the gracious  
presence, of our savior Jesu Christ. If we beleue  
stedfastly the woerde of God, we shal perceyue,  
that such bodily sickenesse, pāgues of death, or  
whatsoeuer dolorous paines we suffre, either be-  
fore or with death, be nothing els in christen me,  
but the rodde of our heauely and louing father,  
wherewith he mercifullly correcteth vs, either to  
trie and declare the faith, of his patient childe,  
that they may be fonde laudable, glōrious, and  
honorable in his sight, whē Jesus Christ shal be  
openly shewed, to be the iudge of all the worlde;  
or els to chaste, and amende in them, whosomever  
offendeth his fatherly, and gracious goodnesse,  
lest they should perishe everlastingly. And thys  
his correcting rodde, is comō to al them that be  
truly his: therfore let vs cast away the burde of  
sinne, that lieth so heuie in our neckes, & returne  
vnto God, by true penaunce, and amendeinent of  
our liues. Let vs with pacience rōue this course  
that

## Of the feare of death.

that is appointed, suffringe (for his sake, þ dyed  
for our saluacion) al sorowes & pāgues of death,  
and death it self, ioyfully, whē God sendeth it to  
vs, hauing our eyes fixed euer vpon the heade,  
and capitayn of our faith, Iesus Christe. Who  
(considering the ioye, that he shold come vnto)  
cared neither for the shame, nor paine of deathe,  
but willingly, conformyng his will to hys fa-  
thers will, mooste paciently suffered the mooste  
shameful and painful death, of the crosse, beyng  
innocent. And now therfore, he is exalted in hea-  
uen, & everlastingly, sitteth on þ righte hande of  
the throne of God the father. Let vs call to our  
remēbraunce therfore, the life & toyes of heauen,  
that are kept for al them, that paciently doo suf-  
fre here with Christe: and consider that Christe  
suffered all his painfull passion, by sinners, and  
for synners, & than we shall with pacience, & the  
more easely, suffre such sorowes & paines, whan  
they come. Let vs not set at light, the chastisinge  
of þ Lord, nor grudge at him, nor fal from him,  
when of him we be corrected: for the Lord loueth  
them, whome he doth correct, and beatech euery  
one, whome he taketh to be his chylde. What  
chylde is that, (saith S. Paule) whom þ father lo-  
ueth, & doth not chastise? If ye be without Gods  
correccio (which al his welbeloued & true childre  
haue) then be you but bastardes, finally regar-  
ded of God, and not his true chyldren.

Hebre. xii.

T H E R F O R E, seynge, that when we haue in  
earth, our carnall fathers to be our correctors,  
we do

## Of the feare of deathe.

we do feare them, and reverently take their correccion, shall we not muche more be in subieccio to God our spiritual father, by whome we shall haue eternall life? And our carnal fathers soone tyme correct vs, euen as pleaseþ them, without cause: but this father iustly correcteth vs, either for our synne, to the intent we shold amend, or for our commoditie & wealth, to make vs there-by partakers of his holinesse. Furthermore, all correction, whiche God sendeth vs in this present tyme, semeth to haue no ioye and comfort, but sorrow and pain. Yet it bringeth with it a tast of Gods mercy and goodnes, towardes them þ be so corrected, and a sure hope of Gods euclasing consolacion in heauen. If then these sorowes, diseases and sickenesses, and also deathe it selfe, be nothinge els, but our heauenly fathers rod, wherby he certifieth vs of his loue and gracious fauor, wherby he trieth and purifieth vs, wherby he geueth vnto vs holinesse, and certifieth vs, that we be his children, and he our mercifull father: shall not we then, with all humilitie, as obedient and louing childe, ioyfully kyssle our heauenly fathers rod, and euer saye in our harte, with our fauor Jesus Christe. Father, þ this anguise, and sorrow, whiche I fele, & death, whiche I se approche, maye not passe, (but that thy will is, that I muste suffre them) thy will be done.

Mat. xxvi. In this same chapter doth God to Christe the thirde cause why deathe indeede is to bee feared.

The thirde  
cause why  
death is to  
be feared.

NOVV E the thirde, and speciall cause, why deathe indeede is to bee feared, is, the miserable state

## Of the feare of deathe.

state of þ worldly & vngodly people , after their  
death. But this is no cause at al, why the Godly  
and faithful people shoulde feare death, but ra-  
ther contrarywise, their Godly conuerlation, in  
this life, & beleife in Christ, cleaving cōtinually  
to his incrites, shoulde make them to long soore,  
after that life, that remaineth for the vndoub-  
tedly after this bodily death. Of this immortal  
state, after this transitory life, wher we shal liue  
evermore, in the presence of God, in toye & reste,  
after victory ouer all sickenes, sorowes, sinne &  
death, there be many, bothe plain places of holy  
scripture, which confirme the weake conscience,  
against the feare of all suche dolours, sickenes-  
ses, synne and death corporall, to asswage suche  
trimblyng and vngodly feare, and to encourage  
vs with cōforte and hope, of a blessed state after  
this life. Sainct Paule wissmeth vnto the Ephesi-  
ans, that God the father of glory, would geue  
vnto them, the spirite of wisedome and reuelation,  
þ the eyes of their hartes might haue light  
to knowe hym, and to perceiue how greate thy-  
nges he had called them vnto, and how riche inhe-  
ritaunce he hath prepared after this lyfe, for the  
that pertein vnto hym. And sainct Paule hym  
selfe, declareth the desire of hys harte, whiche  
was to be dissolued and losed from his bodie, &  
to be with Christ, whitch (as he sayed) was much  
better for hym, although to them it was more  
necessary that he shoulde liue, whiche he refused  
not, for their sakes. Euen like as sainct Martyn  
sayed: good Lorde, if I be necessary for thy peo-

## Of the feare of deathe.

ple to do good vnto them, I wil refuse no labor,  
but els for myne awn selfe, I beseche the to take  
my soule.

NOVV, the holy fathers of the oulde lawe, &  
all faithful and righteous men, which departed  
before our savior Christes ascencio into heauē,  
did by death, depart frō troubles vnto rest, frō  
the handes of their enemies, into the handes of  
God, from sorowes and sickenesse vnto ioyfull  
refreshyng into Abrahās bosome, a place of al  
comforde and cōsolaciō, as scriptures do plain-  
ly by manifest woordes testifie. The boke of

Sapien .iii. Wisedome saith : that the righteous inennes  
soules be in the hande of God , and no tormente  
shall touche them. They seemed to the eyes of  
folishe men to dyc, and their death was compted  
miserable, & their departing out of this wrold,  
wretched, but they be in rest. And another place  
saith: that the righteous shal liue for euer, and  
their reward is with the lord, and their myndes  
be with God, who is abone all. Therfore they  
shal receutre a glorious kingdoine, and a beauti-  
full croune, at the Lordes hande. And in ano-  
ther place , thesame boke saith : the righteous,

Sapien. .iv. though he be preuented with sodain death , ne-  
uerthelesse he shalbe there , where he shalbe re-  
fresched. Of Abrahās bosome, Christes woordes  
be so playne, that a christen man nedes no more  
profe of it. Now then, if this were the state of the  
holy fathers and righteous men , before the cō-  
minge of our savior, & before he was glorified,

soo yill god haue us to say, howe

## Of the feare of deathe.

howe muche more then, oughte all we to haue a stedfast faith, & a sure hope of this blessed state & condicion, after our deathe? **S**eyng that our sauior, nowe hath performed the whole woorkе of our redempcion, and is gloriously ascended into heauen, to prepare our dwelling places with him and saped vnto his father: **F**ather, I will that Iohan. xvii. where I am, my seruautes shalbe with me, And we know, that whatsoeuer Christ wil, his father will the same: wherfore it cannot be, but if we be his faithfull seruauntes, our soules shalbe with him, after our departing out of this present life.

**S**aint Stephin, when he was stoned to death, Acto.vii.

euен in the middest of his tormentes, what was his mynd mooste vpō? Whē he was ful of the ho ly ghost, (saieth holy scripture) hauige his eyes lifted vp into heauen, he saw the glory of God, & Jesus standing on the right hand of God. The whiche truthe, after he had confessed boldely beforē the enemies of Christē, they drewe hym out of the citie, and there they stoned hym, who cried vnto God saynge: **L**ord Jesu Christē, take my spirite. And doeth not our sauior saye plainly in **S**aint Jhons Gospell: **V**erely, verely, I saye Iohan.v. vnto you, he that heareth my woerde, and beleueth hym that sent me, hath euerlastynge lyfe, and commeth not into iudgement, but shal passe frō death to life. **S**hall we not then thinke, that death to be p̄cious, by the whiche we passe vnto lyfe? Therfore it is a true saynge of the Pro-Psal. cxvi.phet; the death of the holy and righteous me, is

M.ij.

p̄cious

## Of the feare of deathe.

precious in þ Lordes sight. Holy Simeon after  
that he had his hartes desire,in seing our sauioz  
that he euer longed for all his lyfe, he embraced  
him in his armes, & sayd: Nowe Lord, let me de-  
parte in peace,for mine eyes haue behouldē that  
sauioz, which thou hast p̄pared for al nacions.

Luce.ii.

I T IS truth therfore, that the death of the righ-  
teous, is called peace, & the benefite of the lord,  
as the Churche sayeth , in the name of the righ-

Psal.cxiii:i teous departed out of this worlde: My soule  
turne the to thy rest, for þ Lord hath bene good  
to the, & rewarded the. And we se by holy scrip-  
ture, and other auncient histories of Martyrs,  
that the holy faithful, and righteous, euer sens  
Christes ascencio , in their death did not doubt,  
but that they wente to be with Christe in spirit,  
whiche is our life, health, wealth , and saluaciō.  
Ihon in his holy reuelacion sawe a. C.xl. z. iiiij.

M. virgins and innocentes, of whome he saide:  
These folowe the Labe Iesu Christ, whersoever  
Apoc.xliii: he goeth. And shortly after, in the same place he  
saith: I heard a voice from heauen, saying unto  
me: Write, happye & blessed are the dead, which  
dye in the Lord, from hencefurth, surely saith þ  
sprite, they shall rest from their paynes and la-  
bours, for their workes do folowe the: So that  
then they shal reap with ioy & comfort þ, which  
they sowed with labors and paynes. They that  
sowe in the spirit, of the spirit shal reap euerla-  
sting lyfe. Let vs therfore never be wary of well  
doyng, for when the tyme of reapyng, or reward  
commeth,

## Of the feare of deathe.

commeth , we shall reape without any werines,  
everlasting toy. Therfore, while we haue tyme  
(as S. Paul exhorteth vs) let vs do good to all  
men, & not lay vp our treasures in earth, where  
rust and mothes corrupt it, whiche ruste (as S.  
James saith) shall beare witnes agaynst vs, at Iaco.v.  
the great day, cōdēpne vs, & shal like most bren-  
ninge fyre, torment our fleashe. Let vs beware  
therfore, (as we tendre our awn wealth) that we  
be not in the nobre of those miserable couetous  
men, whiche S. James biddeth mourne and la-  
ment for their greedy gathering, and vngodly ke-  
pinge of goodes. Let vs be wise in tyme, & lerne  
to follow the wise exāple, of the wicked Stuard.  
Let vs so prudētly dispose our goodes and pos-  
sessions, committed vnto vs here by God for a sea-  
son, that we may truely heare and obeye this cō-  
maundement of our sauioꝝ Christes: I say vnto  
you, (saith he) make you frendes of the wicked  
Māmon, that they may receiue you, into euer-  
lasting tabernacles. Ryches, he calleth wicked,  
because the wrold abusest them vnto al wicked-  
nes, which are otherwise the good gifte of God,  
and the instrumentes, wherby Gods seruautes  
do truely serue him, in vslinge of the same. He cō-  
maunded them not to make them riche frendes,  
to get high dignities , and wroldly possessions,  
to geue great giftes to riche men , that haue no  
nede therof, but to make them frendes of pooze  
& miserable men: vnto whoome, whatsoeuer they  
geue, Christ accepteth it , as geuen to him selfe.

Gala. vi.  
Mat. vi.

Luce. xvi.

## ¶f the feare of deathe.

And to these frendes, Christe in the Gospell gē-  
ueth so great honoꝝ & preeminēce, that he saith:  
they shall receiue their benefactoꝝ, into euerla-  
sting houses. Not þ men shalbe our rewarders,  
for our well doyng, but that Christ wil rewarde  
vs, and take it to be done vnto him selfe, what-  
soeuer is done to such frendes.

THVS makynge poore wretches our frendes,  
we make our sauour Christe our frende, whose  
mēb̄es they are, whose miserie, as he taketh for  
his awne misery, so their relief, succour & helpe,  
he taketh for his succour, relief, and helpe, & will  
asmuch thāke vs and rewarde vs for our good-  
nes shewed to the, as if he him selfe had received  
like benefite at our handes, as he witnesseth in  
*Matt. xxv.* the Gospel, saiyng: Whatsoeuer ye haue done  
to any of these symply persons whiche do beleue  
in me, that haue ye done to my self. Therfore let  
vs diligently foresee, that our faith and hope  
which we haue conceiued in almighty God, and  
in our savior Christ, ware not faint, nor that the  
loue whiche we pretend to beare to hym, ware not  
coulde: but let vs studye dayly and diligētly to  
shewe our selues to be the true honoꝝers & lo-  
uers of God, by keping of his cōmaundemētes,  
by doyng of good deedes vnto our nedī neig-  
bours, releuyng by al meanes that we can, their  
pouertie, with our abōudance, their ignorance,  
with our wisedome and larnyng, & cōfort their  
weakenes, with our stregth and authorisie, cal-  
lyng all men backe from euil dayng, by godly  
counſail

## Of the feare of death.

counsaile and good example, persevering styll in  
well doyng so long as we liue. So shall we not  
nede to feare death, for any of those thre causes  
afors mentioned, nor yet for any other cause that  
can be ymagine: But contrary , considerynge  
the manyfold sickenesses, troubles & sorowes of  
this present life, the daungers of this perilous  
pilgrimage, and the great encombraunce, whiche  
our spirit hath by this sinful flesh , & fraile bo-  
dy subiect to death, consideringe also the man-  
folde sorowes, & daungerous deceiptes of thyss  
wrold on euery side, the intollerable pride, coue-  
teousnes & lechery in time of prosperite, þ impa-  
tient murimuring of the, that be wroldly in time  
of aduersitie, whitch cease not to withdrawe, and  
plucke vs frō god our sauior Christ, frō our life,  
wealth, or eternal toy & saluacion: Considerynge  
also þ innumerable assautes, of our ghostly ene-  
mye the deuile, with al his firy dargets of ambicio-  
þ pride, lechery, vaignoȝy, enuy, malice, detracti-  
on, with other his innumerable deceiptes, engi-  
nies and snares, wherby he goeth busily aboute  
to catche all men vnder his dominion, euer lyke  
a roȝyng Lyon, by al meanes searching, whome  
he may deuoure: The faithful chris̄tē mā, which  
considereth all these miseries, perils and incom-  
modities, (wherunto he is subiect, so long as he  
here liueth vpon earth) and on the other parte  
considereth , that blessed and comfortable sta-  
te , of the heauenly lyfe to come , and the swete  
condicion of them , that departe in the Lorde,

howe,

i. Petri. v.

## Of the feare of deathe.

howe, they are deliuered from the continual en-  
combrances, of their mortall & synful body, from  
all the malice; craftes & deceiptes of this world,  
from all the assautes of their gostly enemy the  
deuil, to liue in peace, rest & perpetual quietnes,  
to liue in the felowship of innumerable Angels,  
and with the cōgregacion of perfitt iust men , as  
Patriarches, Prophetes, Martyrs and Cōfes-  
sours: and finally , vnto þ presence of almighty  
God, and our saviour Jesus Christ. He that doth  
considre al these thynges, & beleueth them assu-  
redly, as they are to be beleued , euен from the  
botome of his hart, beyng stablished in God, in  
this true faithe, hauynge a quiete conscience in  
Christ, a firme hope , and assured trust in Gods  
mercy, thoroþ the merites of Iesu Christ,to ob-  
teine this quietnes, rest and eternall ioye , shall  
not onely be without feare of bodily dcath, whē  
it comith, but certainly(as S. Paule did) so shall  
he gladly, according to Gods will,(and when it  
please God to call him out of this life) greatly  
desire it in his hart, that he maye be rid from all  
these occasions of cul, & liue euer to Gods plea-  
sure,in perfite obedience of his wil, with our sa-  
uior Jesus Christ , to whose gracious presence,  
the Lorde of his infinite mercy and grace, bring  
vs to reigne with him,in life euerlasting. To  
whome with our heauenly father , and the holy  
gost, be glory in woldes, without ende.

Amen.

**C**An exhortacion, concerninge good  
order and obedience, to rulers and Ma-  
gistrates. (,;) .:



L M I G H T Y God hath crea-  
ted & appoynted all thinges,  
in heauen, earth, and waters,  
in a moste excellent and per-  
fecte order. In heauen he hath  
appoynted, distincke orders &  
states of Archangelles & An-  
gelles. In earth he hath as-  
lygned kynges, prynces, with other gouer-  
nours vnder them, all in good and necessary or-  
der. The water aboue is kepte, & rayneth doun  
in dewe tyme and season. The Sonne, Mone,  
Sterres, Raynebowe, Thundre, Lyghtnyng,  
cloudys, and al byrdes of the ayre, do kepe their  
orde. The earth, trees, seedes, plantys, herbys,  
corne, grasse & all maner of beastes, kepe theym  
in their order. Al the partes of the whole yeare,  
as Witer, Somer, Monethes, Rightes & dates  
contineue in their order. All kyndes of fishes in  
the sea, riuers and waters, with all fountains,  
sprynges, Yea, the seas them selfes kepe their  
comly course and order. And man himselfe also,  
hath all his partes, bothe within & without, as  
soule, hart, mynde, memorie, vnderstanding, rea-  
son, speache, withall and singuler corporal mem-  
bres of his body, in a profitable, necessary & plea-  
sant order. Euerie degré of people, in their voca-

R. J. tion,

## Of obedience.

cion, calling, & office, hath appointed to them their  
duetie & order. Some are in high degré, some in  
lowe, soine Kynges & Princes, soime inferiours  
and subiectes, Priestes, & latimē, Masters & ser-  
uantes, Fathers and childre, Husbādes & wyfes  
Riche & poore, & euery one haue nedē of other, so  
that in all thinges, is to be lauded & prayzed, the  
goodly order of God, without the which no hou-  
se, no citie, no cōmon wealth, can contynue & en-  
dure. For where there is no righte order, there  
reigneth all abuse, carnall libertie, enorūptie,  
synne, & Babylonical cōfusio. Take away Kyn-  
ges, Princes, Rulers, Magistrates, Judges, &  
suche states of Gods order, no man shall ryde or  
go by the highe waye vnrobbed, no man shall  
slepe in his awne house or bed vnkylléd, no man  
shal kepe his wyfe, childre, & posselliōs in quiet-  
nes, all thinges shalbe cōmon, & there must ne-  
des folowe al mischiefe & vtter destrucciō, bothe  
of soules, bodies, goodes and cōmon wealthes.  
But blessed be God, that we in this realme of  
Englannde, fele not the horriblie calamities, mi-  
series and wretchednes, whiche all they vndoub-  
tedly fele & suffer, that lacke this Godly ordre.  
And prayzed be God, that we know the great ex-  
cellēte benefit of God, shewed toward vs in this  
 behalfe. God hath sent vs his highe gifte, oure  
moste deare souereigne Lord kyng Edward the  
sixt, with Godly, wyse, & honorable couſail, with  
other superioris and inferiours, in a beautiful  
order. Wherefore, let vs subiectes do our boun-

den

## Of obedience.

den dueties, geuyng hartie thankes to God, & praiyng for the preseruation of this Godly order. Let vs all obey, euē from the botome of our hartes, all their Godly procedinges, lawes, statutes, proclamations, and iunctions, with all other their Godly orders. Let vs cōsidre þ scriptures of the holy ghoſte, which perſwade & commaūde vs all, obediētly to be ſubiect. Fyrſt and chieſly, to þ kynges maiestie, ſupreme head ouer all, & next to his honoorable couſail, & to al other noble me, Magiſtrates and Officers, which by Gods goodnes be placed & ordered: for almighty God is the only authour and prouider of this fozenamed ſtate & order, as it is witten of God, in the boke of the Prouerbes. Through me, Pro.viii. kynges do reigne: throughe me counſaillers make iuste lawes: throughe me do priues beare rule, and all iudges of the earth execute iudgement, I am louinge to them, that loue me.

H ERE let vs marke wel, and remember that the high power and authoritie of kynges, with their makinge of lawes, iudgements, and officers, are the ordinaūces, not of man, but of God: and therfore is this worde (through me) ſo many tymes repeted. Here is also wel to be cōſidered & remembred, that this good order is appoynted of Gods wiſedom, fauor, & loue, ſpecially for the, that loue God, and therfore he layeth: I loue the, that loue me. Also, in the boke of Wiſedom we may euidently learne, that a kynges power, authoritie, & ſtrength, is a great benefite of God,

Sapien .vi.

¶.ij.

geuen

## Of obedience.

given of his great mercy, to the comforste of our  
great misery. For thus we rede there spoken to  
**Sapien. vi.** kynges. Hear o ye kynges and vnderstand:  
learne ye that be iudges of the endes of þe earth.  
Gyue eare ye that rule the multitudes: for þe po-  
wer is gyuen you of the Lord, and the strength  
from the highest. Let vs learne also here by the  
infallible woorde of God, that kynges and other  
their officers, are ordyned of God, who is moste  
hyghest, and therfore they are here diligently  
taught, to applie the selues, to knowledge & wil-  
dome, necessary for the orderinge of Gods peo-  
ple, to their gouernaunce committed. And they  
be here also taught by almighty God, that they  
shuld reckowledge them selfes, to haue al their  
power and strength, not from ROME, but imme-  
diately of God moste highest.

**Deu. xxxix.** V V E rede in the boke of Deutronomie, that al  
punishment perteyneth to God, by this sentence:  
Vlgeaunce is myne, and I will rewarde. But  
this sentence we must vnderstande, to perteyne  
also to the magistrates, whiche do exercise Gods  
rome in iudgement, and punishinge, by good  
and Godly lawes, here in earth. And the places  
of scripture, whiche seeme to remoue frō emōg al  
Christen men, iudgemēt, punishment, or kylling,  
ought to be vnderstand, that nomā (of his awne  
pryuat authozite) may be iudge ouer other, may  
punishe, may kyll. But we muste referre all iud-  
gement to God, to kynges and rulers, & judges  
vnder them, whiche be Gods officers, to execute  
justice,

## Of obedience

justice, and by playne wordes of scripture, haue their authoritie, and vse of the swarde, graunted from God, as we are taught by sainct Paul, the dere & elect apostle of our sauioz Ch̄iste, who me we oughte diligently to obey, euen as we woulde obey our sauour Christ, if he were present.

Thus sainct Paul writeth to the Romans: Let euery soule submit him self, vnto the authoritie of the higher powers, for there is no power, but of God, þþ powers þþ be, be ordeined of God, whosoeuer therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shall receyue to them selfes dampnation, for rulers are not fearefull to them that do good, but to them þþ do euill. Wilte thou be without feare of the power: do wel then, and so shalt thou be praysed of the same: for he is the ministre of God, for thy wealth. But and if thou do that, whiche is euyl, the feare, for he beareth not the swarde for nougat, for he is the ministre of God, to take vengeance on him, that doth euil. Wherfore ye must nedes obey, not onely for feare of vengeance, but also, because of consciēce, and euen for this cause pay ye tribut, for they are Gods ministers, seruirge for the same purpose.

HERE let vs al learne of saincte Paule, the elect vessel of God, that all persons hauing soules, (he excepteth none, nor exempteth none, neither p̄test, Apostle, nor prophet, saith Ch̄isost.) do owe of bounden deutie, and euen in consciēce, obedience, subission & subiection, to the higher

P.iiij. . . powers,

Roma.xiii.

## Of obedience.

powers, to mene being cōstitute in authozitie by God, for asinuche as they be Gods leifetenautes, Gods presidentes, Gods officers, Gods cōmissioners, Gods iudges, ordeined of God him selfe, of whome only they haue all their power, & all their authozitie. And the same s. Paul threatheneth no lesse payne, then everlasting dampnacion to all disobedient persons, to al resisters, against this general, & cōmon authozitie, for asinuche as they resist not mā, but God, not mānes deuise & iuēcio, but Gods wisedome, Gods oder, power and authozitie. And here (good people) let vs all marke diligently, þ it is not lawful for inferiours & subiectes, in any case to resist þ superior powers: for s. Paules woordes be playne, that whosoeuer resisteth, shall get to themselves dampnacio, for whosoeuer resisteth, resisteth the ordinaunce of God. Our sautor Christ himselfe & his apostles, receiued many & diuerte iuriies of þ vnfaythful & wicked men in authozitie: Yet we neuer rede that they, or any of them caused any sedicio or rebellio, against authozite. We rede ofte, þ they paciently suffered al troubles, vexaciōs, flaundres, pāgues, & paynes, and death it selfe obediently, without tumulte or resistance. They cōmitted their cause, to himþ iudgeth righteously, & praied for their enemies harcely & earnestly. They knew that þ authozitie of the powers, was Gods ordināce, & therfore both in their woordes & dedes, they taught euer obedience to it, & neuer taught, nor dyd the contrarie.

Iohan. xix. The wicked iudge Pylate saide to Christ: kno-  
west

## Of obediencie.

west thou not that I haue power to crucify the,  
& haue power also to lose the ? Jesus answered:  
Thou couldest haue no power at al against me,  
except it were geuen the from aboue. Wherby  
Christ taught vs plainly, & euen the wicked ru-  
lers haue their power & authoritie frō God. And  
therfore it is not lawfull for their subiectes , by  
force to resistē thē, although they abuse their po-  
wer, much lesse then it is lawful for subiectes to  
resistē their godly & christian princes, whiche do  
not abuse their authoritie, but vse the same to  
Gods glorie, & to þ profite & cōmodite of Gods  
people. The holy apostle s. Peter, cōmaundeth

i. Petri. ii.

Seruautes to be obediēt to their Masters , not  
onely, if they be good & gētel, but also, if they be  
euil & frowarde : affirining that the vocacion &  
calling of Gods people, is to be paciēt, & of the  
suffering syde. And there he bringeth in, the pa-  
tiēce of our sauior Christ, to persuade obedience  
to gouernours, yea , althoughe they be wicked &  
wrōg doers. But let vs now heare s. Peter him-  
selfe speake, for his awn wordes, certify best our  
cōsciēce. Thus he vttereth thē in his first epistle:  
Seruautes, obey your Masters with feare, not  
onely, if they be good & gētle, but also, if they be  
froward : for it is thāke worthy, if a man for con-  
sciēce toward God, suffereth grieve, and suffereth  
wrōge vndeserved, for what praise is it, when ye  
be beaten for your faultes, if ye take it paciētly,  
but when ye do wel, if you then suffer wronge, &  
take it paciētly , then is there cause to haue thā-  
ke of God , for hereunto verely were ye called .

for so

## Of obedience.

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God, for as inuche as they be Gods leifetenaun-  
tes, Gods p̄sidentes, Gods officers, Gods cō-  
missioners, Gods iudges, ordēned of God him-  
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all their authoritie. And the same s. Paul th̄ea-  
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ke of God , for hereunto verely were ye called .

for so

## Of obediencie.

i. Pet. ii.

For so did Christ suffer for vs, leauing vs an example, that we shoulde folowe hys steppes. All these be the very wordes of saint Peter. Saint

i. Reg. xviii  
xix. xx.

Dauid also teacheth vs a good lesson in this behalfe, who was many tymes moste cruelly and wronfully persecuted of kynge Saul, & many times also put in teoperdy & daungier of his lyfe, by kyng Saul and his people: Yet he never resisted, neither vslid any force or violence against kyng Saull, his mortall enemy, but dyd euer to hys liege lord and Master kyng Saul, moste true, moste diligent, and moste faithfull seruice. In so muche, that when the lord God had gyuen kyng Saul into Dauids handes, in hys awne caue, he wolde not hurt him, wher he might without al bodily peril easely haue slayne him: No, he wolde not suffer any of his seruauntes, once to laye theire handes vpon kyng Saul, but prayed to God in this wise: Lorde, kepe me from doyng that thinge vnto my Master, the lordes annoynted: kepe me that I lay not my hande vpō hym, seinge, he is þ anointed of the Lord, for as trulye as the Lord liueth, (except the Lord smite hym, or except his day come, or that he go down to warre, and in battaill perisshe) the Lorde be mercifull vnto me, that I lay not my hande vpō the lordes annoynted. And that Dauid myght haue kylled his enimye kyng Saul, it is eu-

i. Re. xxiiii.

Dently proued, in the fyfte boke of the kynges, bothe by the cuttinge of þ lappe of Sauls garment, and also by the playne confession of kyng Saul.

## Of obedience.

Saul. Also another tyme (as it is mentioned in the same boke) when the moste vnmerciful, and moste vnykynde kyng Saul dyd persecute poore Dauid, God dyd agayne geue kyng Saul into Dauids handes, by castinge of kyng Saul and his hoole armie, into a deade slepe: so that Dauid, and one Abisai with him, came in the night into Sauls hoste, where Saul lay slepig, & his speare stake in the ground at his head. Then said Abisai vnto Dauid, God hath deliuered thyne eneny into thy handes, at this tyme: nowe therfore let me smyte him once with my speare to the earth, and I will not smyte hym agayne the seconde tyme: meaning therby to haue kylled him with one stroke, and to haue made hym sure for euer. And Dauid answered, and saide to Abisai: destroy hym not, for who can lay his hādes on þ Lordes anoynted and he gytlies. And Dauid sayde farthermore, (as sure as the Lord lyueth) the Lord shall smyte him, or his day shall come to dye, or he shal descende into battel, & there perish. The Lord kepe me from laiyng my hādes vpon the Lordes anoynted. But take thou nowe the speare that is at hys he ad, and the cruse of water, and let vs god: & so he did.

HE R E is evidently proued, that we maye not resist, nor in any wayes hurt, an anoynted kyng, whiche is Gods ltefetenaunt, vicegerent, and highest ministrer in that countrey, where he is kyng. But peraduenture some here woulde say, that Dauid in his awne defēce, might haue

D.j.                    kylled

## Of obedience.

kylled kyng Saul lawfully, and with a safe cōscience; But holy Dauid dyd knowe, þ he might in no wyse resiste, hurte, or kyll his souereigne lordē and Kyng: he dyd knowe, that he was but kyngē Sauls subiecte, though he were in great fauour with God, and his enemy kyngē Saull out of Gods fauour. Therfore, though he were neuer so much prouoked, yet he refuseth vterly to hurt the Lordes anoynted. He durst not, for offending God, & his awne cōscience, (although he had occasiō & opportunitē) once to lay his hādes vpon Gods hyghe officer the Kyng, whome he dyd know to be a person reserved, (for his office sake) onely to Gods punishment and iudgement. Therfore he prayeth so ofte, & so earnestly, that he laye not his handes vpon the Lordes anoynted. And by these two exāples, saint Dauid (beyng named in scripture, a mā after Gods awne hart) geueth a generall rule and lesson, to all subiectes in the wōrld, not to resist their liege lordē & Kyng, not to take a swarde by their priuat authoritie, agaynst their Kyng, Gods anoynted, who onely beareth þ swarde, by Gods authorite, for the maintenance of the good, and for the punishment of the euill. Who onely by Gods lawe, hath the vse of the swarde, at hys cōmaundement, and also hath all power, iurisdiction, regūnētē and coerciō, as supreme governour of all his realnes and dominions, and that, eue by the authorite of God, & by Gods ordinaūces. Yet another notable story & doctrine,

is in

## Of obedience.

is in the secōde boke of the kynges, that maketh also for this purpose. When an Ainalchite, by kyng Sauls awne cōsent & cōmaūdement, had kylled kyng Saul, he wēt to Dauid, supposing to haue had great thāke for his message, that he had kylled Davids mortal enemye, & therfore he made great haste, to tel to Dauid þ chāice, bringinge with him kyng Sauls crowne, that was vpon his head, & his bracelet that was vpō his arme, to perswade his tidinges to be true. But godly Dauid was so farre fro reioysing at these newes, þ immediatly he rente his clothes of hys backe, he mourned & wepte, & said to the messenger: How is it, that thou wast not afrayde, to lay thy hād on the Lordes anointed, to destroy him? And by and by, Dauid made one of his seruaūtes to kyl the messenger, saiyng, thy blode be on thy awne headde, for thy awne mouthe hath testified agaist the, graunting þ thou hast slayne the Lordes anoynted. These examples, being so manifest and euident, it is an intollerable igno-  
raūce, madnes, and wickednes for subiectes, to make any murmurung, rebellio, resistēce, cōmo-  
tion or insurrectio, agaist their moste dere & most  
dread souereigne lord & kyng, ordeined & appoi-  
ted of Gods goodnes, for their cōmodite, peace &  
quietnes. Yet let vs beleue vndoubtedly, (good  
christen people) that we may not obey, Kynges,  
Magistrates, or any other, (though they be oure  
awne fathers) if they woulde cōmaūde vs to do  
any thinge contrary to Gods comandaūdemētes.

D.ij.

In suchē

## Of obedience.

Acto.v.

In such a case, we ought to saye with the Apostles: we muste rather obey God, than man. But neuertheles in that case, we may not in any wise resiste violently, or rebel against rulers, or make any insurreccion, sedicion or tumultes, either by force of armes, (or otherwaies) against þ anoynted of the Lord, or any of his apoynted officers. But we muste in such a case, patiently suffer all wronges and iniuries, referring the iudgement of our cause onely to God. Let vs feare the terrible punishment of almighty God, against traytors, or rebellious persons, by the ex ample of Echore, Dathan, & Abiron, whiche repyned a grudged agaynst Gods Magistrates and Officers, and therfore the earth opened, and swallowed them vp aliue. Other for their wicked murmu ringe, and rebellion, were by a soden fyre sent of God, vtterly consumed. Other for their froward behaviour to their rulers, & gouernours, Gods ministers, were sodenly stryken, with a foule Le prosy. Other wer stynched to death, with woderfull straige fyre Serpentes. Other were sore plaged, so that there was kylled in one day, the number of fourtene thousande and seuen hundred, for rebellion, agaynste them, whome God had appoynted to be in authortie. Absalon also, rebelling against his father Kyng David, was punyshed with a straige and notable death.

AND let no man thinke, that he can escape vn punished, that committeth treason, conspiracy, or rebellion, against his souereigne lord the Kyng, though

Num xi.

Num.xii

Num.xxi.

Num.xvi.

ii. Re.xviii.

## Of obedience

thoughe he commit the same never so secretlye; ether in thought, woord, or dede: Never so priuily, in his priuey chābre, by himselfe, or openly communicatinge, and cōsultinge with other, for treason will not be hydde: Treason will out at the length. God wil haue that moste detestable vice, both opened and punished, for that it is so directly agaynst his ordinaunce, and against his hygh p̄incipall iudge, & annoynted in earth. The violence and iniurie, that is committed agaynst authourite, is cōmited agaynst God, & cōmon weale, & the hole realme, which God wil haue knowne, & condingly punished, one way or other. For it is notably written of the Wisenē in scripture, in þ booke called Ecclesiastes: Wyshe Eccl. x.  
the kyng no euill in thy thought or speche, no hurte of him in thy p̄iuey chamb̄re, for a bynde of the aire shal betray thy voice, and with her feathers, shal she bewray thy wordes. These lessons and examples are written for our learnyng.

LET vs all therfore feare the moste detestable vice of rebellion, cuer knowing and rememb̄inge, that he that resisteth cōmon authourtie, resisteth God and his ordinaunce, as it maye be proued by many other mo places of holy scripture. And here let vs take hede, that we vnderstande not these, or such other lyke places (which so streyghtly commaunde obediencie to superiours, and so streyghtly punishment rebellion, and disobedience, to the same) to be ment in any condition of the p̄etensed power of the Bisshop of

## Of obediencie.

Roine. For truly the scripture of God alloweth no such usurped power, ful of enormities, abusions & blasphemies. But the true meaninge of these, & such places, be to extoll and set furth, Gods true ordinaunce, & the authoritic of Gods anointed Kynges, and of their officers appoyned vnder them.

AND concernyng the usurped power of the Bisshop of Roine, whiche he moste wrongfully chalengeþ, as the successor of Christe, and Peter: We maye easely perceave, how false, feyned, and forged it is, not onely in that, it hath no sufficient grounde in holy scripture, but also by the frutes and doctrine therof. For our sauiour Christe and sainte Peter, teache moste earnestly and agreeably obediencie to Kynges, as to the chiese and supreame Rulers in thys worlde, next vnder God. But the Bisshop of Rome teacheth immunitiess, priuileges, exemptions, and disobedience, moste clearly agaynst Christes doctrine, and saint Peters. He ought therfore rather to be called Antichriste, and the successor of the Scribes and Pharisies, then Christes vicare, or sainte Peters successor, sayinge þ, not onely in this poynt, but also in other weightye matters of Christen religion, in matters of remission of synnes, and of saluacion, he teacheth so directlye agaynst, both sainte Peter, and agaynst our sauiour Christe. Who not onely taught obediēce to kynges, but also

## Of obedience.

also practised obedience, in their conuersacion & living. For we rede that they both paied tribute to the Kyng. And also we reade, that the holy virgyn Mary, mother to our savior Christ, and Luce.xi. Joseph, who was taken for his father, at þ Empetours comauandement, went to the citie of Dauid, named Bethleem, to be taxed e monog other, and to declare their obedience, to the Magistrates, for Gods ordinaunces sake. And here let vs not forget the blessed virgyn Maries obediēce: For although, she was highly in Gods fauour, and Christes naturall mother, & was also great with chylde that same tyme, and so nyghe her trauayle, that she was deliuered in her iourney: Yet, she gladly without any excuse or grudging (for conscience sake) did take that colde & foule wynter iourney, beyng in the meane season so poore, that she lay in þ stable, and there she was delyuered of Christ.

Our savior Christ refused the office of a worldly Judge, & so he dyd the office of a worldly Kyng: Commanding his disciples, and al that beleue in him, that they shold not contede for superto-ritie, nether for worldly dominio in this worlde. For ambition and pryde is detestable in al christian persones of euery degré. And the Apo-  
stles in that place, do not represent the persones of Bisshoppes, and P̄iestes onely, but also (as auncient authoresses do write) they represent the persones of Kynges & Princes: Whose worldly rule

Luce.xii.

Iohan.vi.  
Mat.xviii.

## Of obedience.

i. Pet. ii.

rule and gouernaunce, they then ambicioously desired. So that in that place Christ teacheth also christen Empēcours, Kynges and Princes, that they shoulde not rule their subiectes by will, & to their awne commoditie, and pleasure onely: But that they shoulde governe their subiectes, by good and Godly lawes. They shoulde not make the selifes so to be lordes ouer the people, to do wth them and their goodes what they list, and to make what lawes they list, without dzedē of God and of his lawes, without consideracion of their honoꝝ & office, wheruto God hath called thein, (as Heathen Kynges and Princes do) but to thynke them selfes to be Gods officers, ordained by God to be his ministres vnto þ people, for their saluaciō, common quyenes & wealth: to punyshe malefactors, to defende innocentes, and to cherishe wcll doers. And according to the same, Lo, howe S. Peter agreeth, writting by exp̄esse woordes, in his firſte Epifle: Submitte your selfes, (saith he) vnto Kynges, as vnto the chefe headdes, or vnto Rulers, as vnto them that are ſente of hym, for the punishment of euill doers, and for laude of them, that do well, for ſo is the will of God. I neде not to expounde these wordes, they be ſo playne of the ſelifes. Saincte Peter doeth not ſaye, Submit your ſelfes vnto me, as ſupreme head of the churche, neither he ſayeth, ſubmit your ſelife from tyme to tyme to my ſuccesours in Rome: But he ſaith, ſubmit your ſelife vnto your Kyng, your ſupreme hedde, and

## Of obedience.

and vnto those that he appoynteth in auctorite vnder hym. For that ye shall so shewe your obedience, it is the will of God . God will that you be in subieccion to youre head and Kyng. This is Gods ordinaunce, Gods commaundemente, and Gods holy will, that the whole body of euery realme , and all the membris and partes of the same , shalbe subiecte to their heade their Kyng , and that (as saint Peter wryteth) i. Peter.ii. for the Lordes sake; and (as sainte Paule wryteth) for conscience sake, & not for feare only. Roma.xiii.

Thus we learne by the woord of God to yelde to our Kyng, that is deue to our King, that is, honour, obedience, paymentes of due taxes, customes , tributes, subsidies, loue & feare. Thus we know partlye our bounde deuties to commone auctorite: Now let vs learne to accōplishe the same. And let vs moste instantly & hartely pray to God, the onely auctor of al auctorite, for al them that be in auctorite, according as saint Paule willeth, writing thus to Timothe, in his first Epistle: I exhorte therfore, that aboue all things, prayers, supplicatiōs, intercessions, & geuing of thankes be done for al men, for Kynghes, & for all, that be in auctorite, that we may lyue a quiet and a peaceable lyfe, with all godlines and honestie: for that is good, & accepted in the sight of God our saviour. Here s. Paule maketh an earnest and an especiall exhortacion, concerning geuing of thankes, and prayer for Kynghes & Rulers , saynge: aboue all thinges,

P.j. as he

Matth. xxii  
Roma.xiii.

i. Timo .ii.

## Of obedience.

as he might saye : in any wise principally and  
chiefely, let prayer be made for kynges. Let vs  
hartely thanke God , for hys great and excellēt  
benefyte and prouidence , concerninge the state  
of kynges. Let vs praye for them, that they may  
haue Gods fauour, and Gods proteccio. Let vs  
praye, that they maye euer in all thinges haue  
God before their eyes. Let vs praye, that they  
maye haue wisedome, strenght, iustice, Clemēcy,  
zeale to Gods glory , to Gods veritic, to christē  
soules, and to the cōmon wealth. Let vs pray,  
that they maye rightly vse their swarde , and  
aucthoritic, for the mayntenaunce , and defence  
of the catholique fayth, conteyned in holy scrip-  
ture , and of their good and honeste subiectes,  
and for the feare and punishmente of the euill,  
and vicious people. Let vs praye, that they  
maye faithfully folowe the moste faithful kyn-  
ges and capitaynes in the Bible , David , Eze-  
chias , Josias , Moyses , with suche other . And  
let vs praye for oure selfes , that we maye lyue  
Godly, in holy and christian conuersation : So  
we shal haue God of oure syde . And then let  
vs not feare, what man can do agaynst vs : So  
we shall lyue in true obedience , bothe to oure  
moste mercifull Kyng in heauen, and to oure  
moste christen Kyng in earthe : So shall  
we please God , and haue the excedinge be-  
nefite , peace of conscience , reste and quiet-  
nes here in this worlde , and after thys lyfe ;  
we shall enioye a better lyfe , rest , peace , and the  
eternall

## Of obedience.

eternall blisse of heauen : whiche he graunte vs  
all, that was obediente for vs all, euen to  
the death of the crosse; Jesus Christ,  
to whome with the father, and  
the holy Ghoste, be all ho-  
nour and glory, both  
now and euer.

Amen.

.c. (,;) ,;

P.ij.

## An homilie of whoredome and vnclemesse.



Lthough, there want not (good christen people) great swarmes of vices, worthy to be rebuked, (vnto such decay, is true godlynes and vertuouse liuyng now come to) yet aboue other vices, the outragious seas of adultery, whoredome, fornicacion, and vnclemes, haue not onely braste in, but also overflowed, almoste the whole wold, vnto the great dishonoure of God, the exceeding infamie of þ name of Christ, the notable decaye of true religion, and the vtter destruccion of the publique wealth, & that so abundantlye, that throught the customable vse therof, this vice is growen into such an heyght, that in a maner, emonge many, it is coupted no synne at all, but rather a pastime, a dalliaunce, and but a touche of youghe, not rebuked, but winked at, not punished, but laughed at: wherfore it is necessarie at this presente, to entreate of the synne of whoredome, and fornicacion, declaryng vnto you, the greatness of this synne, and howe odious, hatefull, and abhominable it is, and hath alway bene reputed, before God & all good men, and howe greuously it hath bene punyshed, bothe by the lawe of God, and the lawes of diuerse princes. Agayne, to shewe you certayne

## Agaynst adultrie.

certayne remedies, wherby ye may, (through the grace of God) eschew this most detestable sinne of whoredome, and fornicacion, and leade youre lyues, in all honestie, and cleanenes. And that ye may perceyue, that fornicacion, and whoredome are (in the syght of God) most abhominable synnes, ye shal cal to remembraunce this commaūdemēt of God. *Thou shalt not commit adultery:* by Exo. xx. the which worde adultery, although it be properly vnderstād, of þ vnlawful cōiunction of a man ryed mā with any womā beside his wyfe, or of a wife, with any mā beside her hushāde; yet therby is signified also, al vnlauful use of those partes which be ordyned for generation. And this one commaundemente (forbiddynge adultery) dothe sufficiently paynt, and set out, before oure eyes, the greatness of this sinne of whoredom, and manifestly declareth, how greatly it ought to be abhorred, of al honeste, and faithfull persons. And that none of vs all, shall thinke himselfe excepted from this commaundemente, whether we be olde, or yōg, maried, or unmaried, mā, or womā, heare what God the father saith, by his moſte excellēt prophet Moyses: *There shalbe no whore,* Deut. xxiii emonge the doughters of Iſrael, nor no whoremongers, emonge the sonnes of Israel. Here is whoredom, fornicacion, & all vncleanness forbidden, to all kyndes of people, all degrees, & all ages, without exception. And that we shall not doubt, but that this precepte perteyneth to vs in dede, heare what Ch̄riste (þ perfect teacher

## Agaynst adultery.

Matth.v.

of all trueth) saith in þ new Testamēt: ye haue  
hearde(saieth Ch̄rist) that it was sayde to thē of  
the olde tyme: thou shalt not cōmit adultery, but  
I saie unto you: whosoeuer seeth a woman, to  
haue his lust of her, hath cōmited adultery with  
her all redy in his harte. Here our sauioꝝ Ch̄rist,  
doth not onely confirme and stablishe the lawe,  
against adultery, geuen in the olde Testamēt of  
God the father, by his seruaunt Moyses, & ma-  
keth it of full strength, continually to remayne  
einonge the professours of his name, in the new  
lawe, but he also: (Condēpning the grosse inter-  
pretacion of the Scribes & Phariseis, whiche  
taught, that the aforesaid commaundemēt one-  
ly required to absteyne from the outward adul-  
tery, and not from the fylthye desp̄ses & vnpure  
lustes) teacheth vs an exacte, and ful perfecc̄ion  
of puritie, and clennes of lyfe, both to kepe our  
bodies vndefiled, and our hartes pure and free,  
from all euyll thoughtes, carnall desp̄ses, and  
fleschly conseutes. Howe can we then be free, frō  
this commaundement, where so great charge is  
layde vpon vs? Maye a seruaunte do what he  
wyll, in any thyng, hauyng a commaundement  
of his master to the contrarie? Is not Christe  
oure master? are not we his seruauntes? Howe  
then, maye we neglecte oure masters wyll, and  
pleasure, & folow our owne will & phantasie? ye  
are my frendes(saieth Ch̄riste) if you kepe those  
thynges, that I commaunde you. Nowe hath  
Ch̄riste oure master commaunded vs, that we  
should

Ihon.xv.

## Agaynst adultery.

should forſake all vnclennes, and lechery, bothe  
in body and ſpirite. This therfore muſte we do,  
if we looke to please God. In the Gospell of  
Saincte Matthewe, we reade that the Scribes Matth. xv.  
and Phariseis, were grecuously offendid with  
Chrift, because his diſciples dyd not kepe the  
tradicions of the forefathers, for they wasshed  
not theyr handes, when they wente to dynner, or  
ſupper: And emonge other thynges, Chrift aun-  
ſwered and ſayde: heare and vnderſtande: Not  
that thing, which entreth into þ mouth, defileth  
the manne, but that, whiche commeth out of the  
mouth, defyleth the man. For those thynges,  
whiche proceide out of the mouthe, come furthe  
from the harte, and they defyle the man. For out  
of the hart, proceade euill thoughtes, murders,  
breaking of wedlocke, whoredom, theiftes, false  
witnes, blaſphemies. These are the thynges,  
whiche defile a man. Here maye we ſee, that not  
onely murder, theift, false witnes, and blaſphemie,  
defile men: but alſo euyll thoughtes, brea-  
king of wedlocke, fornicacion, and whoredome.

VV H O is now of ſo litell wyt, that he will Ihon. xiii.  
esteeme whoredom, and fornicacio, to be thinges Tit. i.  
of ſmall importaunce, and of no weyghte before  
God: Chrift (which is the truthe, and can not lye)  
ſaieth: that euyll thoughtes, breakynge of wed-  
locke, whoredom, and fornicacion defyle a man,  
that is to ſaye: corrupte both the body and ſoule  
of man, and make them, of the Tempels of the  
holy Ghoste, the fylthye dungyll, or dungeon  
of all

## Agaynst adulterie.

of all vnclene sp̄ites, of the mansion of God,  
the dwellyng place of Sathan. Againe, in the  
**Ihon. viii.** Gospell of S. Ihon, when the woman taken in  
adultery, was brought vnto Christ, sayd not he  
vnto her: go thy waye and sinne nomore: Doth  
not he here call whordome sinne? And what is  
**Rom.vi.** the reward of sinne, but euerlastynge death? If  
whordome be sinne, then is it not lawfull for vs  
**i.Ihon. iii.** to commit it. For s. Ihon saith: he that comit-  
**Ihon. viii.** teth sinne, is of the deuel. And our sautor saith:  
**Roma. vi.** euery one that committeth sinne, is the seruaute  
of sinne. If whoredom had not bene sinne, surely  
**Math.xivii.** s. Ihon Baptist, would never haue rebuked kīg  
Herode, for takig his brothers wife: but he told  
him platenly, that it was not lawfull for him, to  
take his brothers wife. He winked not at þ whor-  
doine of Herode, although he were a kīg of great  
power, but boldely reprooued him, for his wicked  
and abhominable liuyng, although for the same  
he loste his head. But he woulde rather suffer  
death, then see God so dishonored, by the bre-  
king of his holy precept, then to suffer whoredom  
to be vntrebuked, euē in a King. If whoredom  
had bene but a pastime, a dalliance, & a thing not  
to be passed of (as many couþ it nowe a dayes)  
truely, Ihon had bene more then twylle madde,  
if he woulde haue had the displeasure of a King,  
if he woulde haue bene cast into prysyon, and lost  
his head for a tryfle. But Ihon knewe ryght  
well, howe filthye, stinkyng, and abhominable  
the synne of whordome is, in the sighte of God,  
therfore

## Agaynst adulterie.

therfore would not he leauc it vnrebuked no not  
in a Kynge: If whoredome be not lawful in a  
king, neither is it lawful in a subiect. If whoredome  
be not lawful in a publique officer, neither  
is it lawful in a priuate perso. If it be not law-  
full, neither in Kinge, nor subiecte, neither in cō-  
mon officer, nor priuate person, truely, then is it  
lawful in no man, nor womā, of whatsoeuer de-  
gree, or age thei be. Furthermore in the Actes of  
the Apostles, we read: that when the Apostles &  
elders, with the whole congregaciō, were gathe-  
red together, to pacific the hartes of the faithful  
dwellinge at Antioch, (whiche were disquieted  
throughe the false doctrine, of certayne Jewish  
preachers) they sent word to the brethren, þt see-  
med good to the holy Ghost, & to them, to charge  
them with no moxe, then with necessary thinges:  
Emong other, they willed them to absteyn from  
Idolatrie, and fornicacion, froin whiche (sayde  
they) if ye kepe your selfes, ye shall do well.

Actes.xv.

N O T E here, how these holy and blessed fa-  
thers of Christes churche, wolde charge the cō-  
gregaciō with no moo thinges, then were neces-  
sary. Marke also, howe emonge those thinges,  
from the which they commaūded the brethren of  
Anthioche to absteyne, fornicacion & whoredom  
is numbred. It is therfore necessary, by þt deter-  
minacion and cōsent of the holy Ghoste, and the  
Apostles & elders, with the whole congregaciō,  
that, as from Idolatrie and supersticion: so ly-  
kewylse we muste absteyn from fornicacion and

Q.s.

whoredome,

## Agaynst adultery.

whoredome. Is it necessary vnto saluacion, to absteyne from Idolatry: so is it, to absteyne frō whoredome. Is there any nygher way, to leade vnto dampnacion, then to be an Idolater: No, euen so, neyther is there a nerer waye to dampnacion, then to be a fornicatour, and an whoremonger.

NOVV, where are those people, whiche so lightly esteime, breaking of wedlocke, whoredō, fornicacion and adultery? It is necessary saith the holy Ghooste, the blessed Apostles, the elders, with the whole congregacion of Christ, it is necessary to saluacion, saye they, to absteyne from whoredō. If it be necessary vnto saluacion, then woo be to them, which, neglecting their saluacion geue their myndes to fylthy, & stinking sinne, to so wicked vice, to such detestable abhominaciō. But let vs heare, what the blessed apostle saint Paule saith to this matter: writing to the Romayns: he hath these wordes. Let vs cast awaye the workes of darknes, and put on the armours of light. Let vs walke honestly, as it were in the daye tyne, not in eatynge and drinkyng, neither in chambrynges, and wantones, neither in strife and enuyng, but put ye on þ lord Jesus Christ: and make not prouision for the fleashe, to fulfyl the lustes of it. Here þ holy apostle exhorteth vs to caste awaye the woorkes of darkenes, whiche (emōg other) he calleth glotonous eatynge, drinkeynge, chambryng and wātonnes, whiche all are ministers vnto that vice, & preparacions to induce

## Agaynst adultery.

duce, and bryng in the filthy sinne of the flesh. He calleth the dedes and woxkes of darke-  
nes, not oncly because they are customably done  
in darknes, or in the nighte tyme, (for every one  
that doth euill, hateth the lighte, neyther com-  
meth he to the light, lest his woxkes shoulde be  
reprooued) but that they lead the rihgtway vnto  
that vtter darkenes, where wepynge and gna-  
shyng of tethe shalbe. And he sayeth in an other  
place of thclame Epistle: they that are in the  
fleashe, can not please God. We are detters  
to the fleashe, not that we shoulde lyue after the  
fleashe, for if ye lyue after the fleashe, ye shall  
dye. Agayne he sayeth: dye from whoredome.  
Ihon.iii.  
Mat.xiii.

For every synne that a man committeth, is with-  
out his body, but whosoeuer committeth whore-  
dome, synneth agaynte hys awne body. Do ye  
not knowe, that your members are the Temple  
of the holy Ghoste, which is in you, whome also  
ye haue of God, and ye are not your awne? For  
ye are dearely bought: Glorifie God in your bo-  
dies. &c. And a litle afore, he saith, do ye not  
know, þ your bodies are the membris of Christ?  
Shall I then take the membris of Christe, and  
make them the membris of an whore? God for-  
bid, Do ye not knowe, þ he, whiche cleueth to an  
whore, is made one body with her? There shalbe  
two in one flesh(saieth he). But he that cleueth  
to the Lord, is one spirite. What godly reasons  
doth þ blessed apostle s. Paul bryng furth here,  
to dissuade vs from whoredome, and al vnclea-  
Roma.viii.  
i.Cor.vi.

## Agaynst adultery.

whoredome. Is it necessary vnto saluacion, to absteyne from Idolatry? so is it, to absteyne frō whoredome. Is there any nygher way, to leade vnto dampnacion, then to be an Idolater? No, euen so, neyther is there a nerer waye to dampnacion, then to be a fornicatour, and an whoremonger.

NOVV, where are those people, whiche so lightly esteime, breaking of wedlocke, whoredō, fornicacion and adultery? It is necessary saith the holy Ghoſte, the blessed Apostles, the elders, with the whole congregacion of Christ, it is necessary to saluacion, saye they, to absteyne from whoredō. If it be necessary vnto saluacion, then woo be to them, which, neglecting their saluacion geue their myndes to fylthy, & stinking sinne, to so wicked vice, to such detestable abhominaciō. But let vs heare, what the blessed apostle saint Paule saith to this matter: writing to the Roma.xiii. mayns: he hath these wordcs. Let vs cast awaye the workes of darknes, and put on the armours of light. Let vs walke honestly, as it were in the daye tyme, not in eatynge and drinkyng, neither in chambrynges, and wantones, neither in strife and enuiyng, but put ye on þ lord Jesus Christ: and make not prouision for the fleashe, to fulfyl the lustes of it. Here þ holy apostle exhorteth vs to caste awaye the woorkes of darkenes, whiche (emōg other) he calleth glotonous eatynge, drinkyng, chambrying and wantonnes, whiche all are ministers vnto that vice, & p̄paracions to induce

## Agaynst adultery.

duce, and bryng in the filthy sinne of the flesh. He calleth the dedes and woorkes of darke-  
nes, not onely because they are customably done  
in darkness, or in the nighte tyme, (for euery one  
that doth euill, hateth the lighte, neyther com- Ihon.iii.  
meth he to the light, lest his woorkes shoulde be  
reprooued) but that they lead the riughtway vnto  
that vtter darkenes, where wepynge and gnas- Mat.xiii.  
shyng of tethe Shalbe. And he sayeth in an other  
place of the same Epistle: they that are in the  
fleashe, can not please God. We are detters  
to the fleashe, not that we shoulde lyue after the  
fleashe, for if ye lyue after the fleashe, ye shall  
dye. Agayne he sayeth: dye from whoredome. Roma.viii.

For every synne that a man committeth, is with-  
out his body, but whosoeuer committeth whore-  
dome, synneth agaynst hys awne body. Do ye  
not knowe, that your members are the Temple i.Cor.vi.  
of the holy Ghoste, whiche is in you, whome also  
ye haue of God, and ye are not your awne? For  
ye are detely bought: Glorifie God in your bo-  
dies. &c. And a little afore, he saith, do ye not  
know, þ your bodies are the membris of Christ:  
Shall I then take the membris of Christe, and  
make them the meimbris of an whore? God for-  
bid, Do ye not knowe, þ he, whiche cleueth to an  
whore, is made one body with her? There shalbe  
two in one flesh(saieth he). But he that cleueth  
to the Lord, is one spirite. What godly reasons  
doth þ blessed apostle s. Paul bryng furth here,  
to dissuade vs from whoredom, and al vnclen-

## Agaynst adultrie.

nes: youre membres (saith he) are the Temple  
of the holy Ghoste, whiche, whosoever doth de-  
fyle, God will destroye hym, as saith s. Paule.  
If we be the Temple of the holy Ghoste, howe  
vnsettinge then is it, to dypue that holy spirite  
from vs, through whoredome: And in hys place  
to set the wicked sptridges, of vnclemes and for-  
nicacion, and to be ioyned, and do seruice to  
them: Ye are decely bought: (saith he) therfore  
glorifie God in your bodies. Christe that inno-  
cent lambe of God, hath bought vs, from the ser-  
uitude of the deuill, not with corruptible golde  
and syluer, but with hys moste preuous and  
dere hart bloude. To what entent? that we  
should fall agayne, vnto oure olde vnclemes,  
and abominable liuing: Nay verely: but þ we

Luce.i.  
esa,xxxviii should serue him, all the dayes of our lyfe, in ho-  
lynes, and righteousnes: that we should glorifie  
him in our bodies, by puritie and cleenes of lyfe.  
He declareth also, that our bodies are the mem-  
bres of Christ. Howe vnseimelye a thynge is it  
then, to cease to be incorporate, and one with  
Christ, and throught whoredome, to be ioyned,  
and made all one with an whoze: What greater  
dishonour, or iniurie can we do to Christe, then  
to take awaie from hym, the membres of hys  
body, and to ioyne them to whozes, deuils, and  
wicked sptridges: And what more dishonour can  
we do to our selles, then throught vnclemes, to  
loose so excellēt a dignitie and fredome, and to  
become bonde slaues, and miserable captiues,

to the

## Agaynst adultrie.

to the sp̄ites of darkenes? Let vs therfore consider first the glōy of Christ, and then our state, our dignitie and fredome, wherin God hath set vs, by geuing vs his holy spirite, and let vs valiantly defende thesame, against Sathan, and all his craftie assaultes, that Christ maye be honoured, and that we loose not oure libertie, but still remayne in one spirite with hym.

M O R E O V E R , in his Epistle to the Ephesians, the blessed Apostle willeth vs, to be so pure, and free, from adultery, fornicacion, and all vnclennes, that we not once name them emong vs (as it becommeth sanctes) nor filthynes, nor folishe talkyng, nor iestyng, which are not comely: but rather gyuing of thankes. For this ye knowe ( saith he) that no whoremonger, either bacieene person, or couetouse person, (whiche is an Idolater) hath any inheritaunce in the kingdome of Christ, and God. And that we shoulde remember to be holy, pure, and fre from all vnclennes: The holy Apostle calleth vs sanctes, because we are sanctified, and made holy in the bloude of Christ, through the holy Ghoste.

N O V V E , if we be sanctes, what haue we to do with the maners of the Heathen: Sanct Peter saith, as he, whiche called you, is holy: euē so, be ye holy also in all your conuersaciō, because it is w̄itten: Be ye holy, for I am holy. Hetherto haue we heardc, how greuouse a synne, fornicacion, and whoredome is, and howe greatly God doth abhorre it, throughout þ whole scripture.

*Q.iiij.*      *Howe*

*Gala.v.  
i.Corin.vi.*

*i.Petri.i.*

*Leuit.xi  
&.xix.*

## Agaynst adultery.

Howe can it any other wise be , then a sinne of  
moste abhominacion, seyng it once maye not be  
named emong the christians, much lessc, it may  
in any point be committed . And surely, if we  
wolde weye the greatnes of this synne, and con-  
sidre it in the right kynde, we shoulde fynde the  
synne of whoredom, to be that most fylthy lake,  
foule puddle, and stinkyng synke , wherinto all  
kyndes of synnes, and euils flow, wheralso, they  
haue their restinge place, and abydinge.

F O R hath not the adulterer a p̄yde in hys  
whoredome: as the WISEMAN saith: They are  
glad when they haue done euill , and reioyse in  
thynges that are starke nought. Is not the ad-  
ulterer also ydle, & delyghteth in no godly exer-  
cise, but onely in that his moste filthic, & beastly  
pleasure? Is not hys mynde abstracte , and vt-  
terlye drawen away, from al vertuous studies,  
and fructeful labours, and onely gyuen to car-  
nall Imaginaciōs: Doth not the whoremonger  
geue his mynde to glotonie , that he may be the  
moze apte, to scrue his lustes , and carnall plea-  
sures? Doth not the adulterer gyue his mynde  
to couetuousnes, and to polling and pylling of  
other, that he maye be the moze able to mayn-  
teyn his harlottes and whores , and to conty-  
nue in his fylthye, and vnlawfull loue? Wel-  
leth he not also with enuie, agaynst other, fea-  
ringe that his preye shoulde be allured, and ta-  
ken awaie from hym? Agayne is he not p̄esfull,  
and replenished with wrath & displeasure , euен  
agaynst

## Agaynst adulterie.

Agaynst his beste beloued , if at any tyme , hys  
beastly and devillishe requeste be letted : what  
synne or kynde of synne is it , that is not ioyned  
with fornicacion and whoredome ? It is a mon-  
stre of many heades : It receyuethe all kyndes of  
vices , and refuseth all kyndes of vertues . If  
one seuerall synne bryngeth dampnacion , what  
is to be thought of that synne , whiche is accom-  
panied with all euils , and hath waytinge on it ;  
whatsoever is hatefull to God , dampnable to  
man , and pleasaunt to Sathan ?

G R E A T E is the dampnacion that hangeth  
ouer the heades of fornicatours , and adultere-  
res . What shal I speake of other incommodi-  
ties , which issue , and flowe out of this stinkyng  
puddell of whoredome ? Is not that treasure ,  
which before all other , is moste regarded of ho-  
nest persons , the good fame and name of man  
and woman , loste through whoredome ? What  
patrimonye , what substaunce , what gooddes ,  
what riches , doth whoredome shortly consume  
and brynge to naughte ? What valiauntnes , &  
strenghte , is many tymes made weake , and de-  
stroyed with whoredome ? What wyt is so fyne ,  
that is not doted and defaced throughc whore-  
dome ? What beautie (although it were neuer so  
excellent ) is not obscured through whoredome ?  
Is not whoredome an encyte to the pleasaunte  
floure of youth : and bringeth it not gray heares  
and olde age , before the tyme ? What gyft of na-  
ture (although it were neuer so precious ) is not  
corrupted

## .Agaynst adultrie.

corrupted with whoredome? Come not the Frē-  
che pockes, with other diuers diseases of who-  
redome? from whence come so many bastardes  
and myl begotten chyldzen, to the hygh displea-  
sure of God, and dishonoure of holy wedlocke,  
but of whoredome? How many consume al their  
substaunce and goodes, and at the laste falle  
into suche extreme pouertie, that afterward ther  
steale, and so are hanged through whoredome?  
What contencion and manslaughter commeth  
of whoredome? Howe many maydes be deflow-  
red, how many wifes corrupted, how many wy-  
dowes defyled, through whoredom? How much  
is the publique weale impouerished, and trou-  
bled through whoredome? How muche is Gods  
word conteyned, and depraued by whoredome  
and whoremongers? Of this vice, commeth a  
great parte of the diuorces, whiche (now a daies)  
be so commonly accustomed and vsed, by mens  
priuate auctoritie, to the greate displeasure of  
God, and the bēache of the moste holy knotte  
and bonde of matrimonie. For when this moste  
detestable synne is once crept into the bēaste of  
the adulterer, so that he is entāgled with vnlaw-  
full, and vngaste loue, streyghtwayes, his true  
and lawful wyfe is despised, her presence is ab-  
horred, her company stynketh, and is lothsome,  
whatsoeuer she doth, is dispayled, there is no  
quietnes in the house, so long as she is in syght.  
Therefore to make shorte tale, must she away, for  
her husband can brooke her no lenger: Thus  
through

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through whoredome, is the honest and innocent wyfe put awaye, and an harlot receyued in her stede, and in lyke sorte, it happeneth many tymes in the wyfe, towardes her husbande. O abominacion! Christ our saviour, very God and man, commynge to restore the lawe of his heavenly father, vnto the righte sense, vnderstandinge, and meanyng, emonge other thinges refourmed the abuse of this lawe of God. For where as the Jewes vsed, of a longe sufferaunce, by custome, to put awaye their wyfes at their pleasure, for euery cause: Christ correctyng that euill custome, dyd teache, that if any man put awaye his wyfe, and maryeth an other, for any cause, excepte onely for adulterye (whiche then was death by the law) he was an adulterer, and forced also his wyfe so diuorced, to committ adultery, if she were ioyned to any other man: and the man also, so ioyned with her, to commit adultery.

Mat. xix.

I N what case then are those adulterers, which for the loue of an whore, put awaye their true and lawfull wyfe, agaynst all lawe, right, reason, and conscience? O dampnable is the state wherin they stande. Swifte destruccyon shal fal on them, if they repent not, and amende not: for God will not euer suffer holy wedlocke, thus to be dishonoured, hated and despised. He wil once punishe this carnall and licencious maner of liuing, & cause, that his holy ordinaunce shalbe had in reuerence, and honour. For surely wed-

Hebre. xi.

R.j. locke

## Agaynst adultery.

Hebre.iii. locke(as the Apostle saith) is honorable emōg all men, and the bed vndefyled: But whoremōgers and fornicatours, God will iudge, that is to saye, punishe and condemne. But to what purpose is this labour take, to describe, and set furth the greatnes of the sinne of whoredome, & the incommodities that issue and flow out of it, seynge that breath and tongue shall loner fayle any man, then he shall, or maye be able to set it out accordaninge to the abhominacion and hauenousnes therof? Notwithstandyng, this is spoken to the entēt, þ al men shoule see whoredom, and lyue in the feare of God: God graunt that it maye not be spoken in bayne. Now will I declare unto you, in ordre, with what greuous pu- nishementes, God in tymes past, plagued adul- tery: and howe certayne wroldly Princes also dyd punish it, that ye may perceyue, that whoredom and fornicacion be synnes, no lesse detesta- ble, in the sight of God, and of all good me, then I haue hitherto vittered. In the firste booke of Moyses we reade, that when mankynde began to be multiplied vpō the earth, the men and wo- men gaue their myndes so greatly to carnal de- lectaciō, and sylthyp pleasure, þ they lyued with- out al feare of God. God seeing this their beast- ly e and abhominable living, & perceyuyng that they amended not, but rather encreased dayly more and more, in their sinfull and vncleane ma- ners, repented that he ever had made man: and to shewe howe greatly he abhorred adulterye, whoredome,

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whoredome, fornicacion, and all vnclennes, he made all the fountaynes of the depe earthe, to burste out, and the suces of heauen to be opened, so that the rayne came doun vpō the earth by the space of. xl. daies, and. xl. nightes, and by this meanes, destroied the whole worlde, and al mankynde, eighte persons onely excepted: that is to saie: Noe, the preacher of righteousnes (as saint Peter calleth him) and his wyfe, his thre sonnes, and their wifes. O what a greuous plague, dyd God caste here vpō all liuyng creatures, for the synne of whoredome: For the whiche God toke vengeance, not onely of man, but also of beastes, foules, & all liuyng creatures. Man-  
slaughter was committed before, yet was not the world destroyed for that, but for whoredom, all the world (few onely except) was overflowed with waters, and so perished: An example, worthy to be remembred, that ye maye learne to feare God.

þ V V E reade agayne, that for the sylthy synne of vnclennes, Sodome and Gomorre, and the other cyties nyghe vnto them, were destroyed, with fyre and bymstone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yct any thyng that grew vpō the earth there lefte vndestroyed. Whose harte trembleth not at the hearinge of this hystorie: who is so drowned in whoredome and vnclennes, that wil not now for euer after, leaue this abhomynable lyuinge, seinge that God so greuously punis-

Gene. viii.

Gene. xix.

R.ij. sheth

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sheth vnclemnes, to rayne fyre and brymstone from heauen, to destroye whole cytyes, to kyll man, woman, and chylde, and all other lyuyng creatures there abydyng, to consume with fyre, all that euer grewe: what can be moze manifeste tokens of Gods wrathe, and vengeaunce against vnclemnes, and impuritie of lyfe? Marke this hystorye, (good people) and feare the vengeaunce of God.

Gene.xiii.

Do we not reade also, that God dyd smyte Pharao, and his house, with great plagues, because that he vngodly desyred Sara, the wife of Abraham? Likewise reade we of Abimelech, kynge of Gerar, althoughe he touched her not by carnall knowledge. These plagues and punishmentes, dyd God caste vpon fylthe and vncleane persones, before the lawe was gyuen, (the lawe of nature onely regninge in the hartes of men) to declare, howe greate loue he had to matrimonye, and agayne, howe muche he abhorred adultery, fornicacion, and all vnclemnes. And wheren the lawe that forbade whoredome, was gyuen by Moyses to the Iewes, dyd not God commaunde, that the transgressors therof shoulde be put to death? The woordes of the lawe be these: Who so committeth adultery with any mans wyfe, shall dye ths death, bothe the man and the woman, because he hath broken wedlocke with his neyghbours wyfe. In the lawe also it was commaunded, that a damosell and a ma take togither in whoredome, shoulde be bothe stooned to death. In an other

Gene.xx.

Leviti.xx

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an other place we also reade, that God commaū ded Moyses, to take al the headrylers, and p̄sonc̄ies of the people, and to hang them vpon gybbets openly, that cuery man migh te see theim, because they eyther committed, or dyd not pu-  
nishe whoredome. Agayne, dyd not God sende such a plague eimong the people, for fornicaciō and vnclemnes, that they dyed in one daye, thre and twenty thousande? I passe ouer for lacke of tyne, many other historiez of the holy Bible, whiche declare the greuous vengeaunce, and heauy displeasure of God, agaynst whoremon-  
gers, and adulterers. Certes, this extreme punishmet appoynted of God, sheweth euidently, howe greatly God hateth whoredome. And let vs not doubt, but that God at this present, abhorret all maner of vnclemnes, no lesse then he dyd in the olde lawe: and wyll vndoubted-  
ly punishe it, bothe in this woylde, and in the woylde to come. For he is a God that can a- Psal. v.  
byde no wickednes: therefore oughte it to be eschewed of all, that tendre the glory of God, & the saluacions of their awne soules.

S A I N C T Paule sayeth: all these thinges  
are wryten for oure example, and to teache vs  
the feare of GOD, and the obedience to hys  
holy lawe. For if God spared not the naturall  
braunches, neither will he spare vs, that be but  
graftes, if we committ lyke offence: If God de-  
stroyed many thousandes of people, many cy-  
ties, yea the whole woylde, for whoredome, let

R. iij. vs not

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vs not flatter oure selfes , and thinke we shall escape free and without punishment . For he hath promised in hys holy lawe , to sende moste greuous plagues vpon them , that transgresse hys holy commaundementes . Thus haue we hearde , howe God punisheth the synne of adulterye , lct vs nowe heare certayn lawes , whiche the cyuil Magistrates deuised , in diuers countrys , for the punishment therof : that we maye learne , how vnclenes hath euer bene detested in all well ordred cities and commo wealthes , and

Lawes deuise  
sed for punis-  
ment of who-  
redome. emonge all honest persons . The lawe emonge the Leprecians was this , that when any were taken in adulterye , they were bounde , and caried thre dayes throughe the cytyle , and afterwarde , as longe as they lyued , were they dispised , and with shame and confusion reputed , as persones desolate of all honestie . Emonge the Locreusians , the adulterers had bothe their eyes thrust oute . The Romayns in tymes past , punished whoredome , somtyme by fyre , somtyme by swarde . If a man emonge the Egipcians had bene taken in adultery , the lawe was that he shoulde , openly in the presence of al the people , be scourged naked with whippes , vnto the numbre of a thousande stripes . The woman that was taken with hym , had her nose cut of , whereby she was knowne euer after , to be an whore , and therfore to be abhorred of all men . Emonge the Arabians , they that were taken in adultery , had their heades stryken from their bodies .

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bodies. The Athenians, punished whoredome by death in lyke maner. So lykewise dyd the Barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultery, bothe man and woman, are stoned streyghte-wayes to deathe, without mercy. Thus see we what godly actes were devised in tymes paste of the highe powers, for the puttinge awaye of whoredome, and for the maynteyninge of holye matrimonie, and pure conuersacion. And the aucthors of these actes, were not christians, but Heathen: Yet were they so enflamed, with the loue of honestie, and purenes of lyfe, that for the mayntenance, and conseruacion of that, they made godly statutes, sufferinge neyther fornicacion, nor adultery, to rygne in their realmes, bnpunished. Christe sayde to the people: The Luce. xii finiuites shal ryse at the iudgement, with this nacion, meaning the vnfaythfull Jewes, & shall condempne them. For they repented at the preaching of Jonas, but behold(saith he) a greater then Jonas is here, meaninge hym selfe, and yet they repent not. Shall not (thinke you) likewise the Locrineans, Arabians, Athenians, with suche other, rise vp at the iudgement, and condempne vs, for as much as they ceased from whoredome, at the commaundement of man, and we haue the lawe & manifest preceptes of God, and yet forsake we not our fylthy conuersacione? Truly, truly, it shalbe easier at the day of iudgement,

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ment, to these heathen, then to vs, except we repente and amende. For although death of body, seameth to vs a greuous punishmente in this woorlde for whoredome: yet is that Payne nothing, in comparison of the greouise tormentes, which adulterers, fornicatours, & all vncleane persons, shall suffer after this lyfe. For al suche shalbe excluded, & shut out of the kyngdome of heauen, as S. Paule saith: Be not deceyued, for neyther whoremongers, nor worshippers of Images, nor adulterers, nor softelinges, nor Dodomites, nor theifes, nor couetous persons, nor drunkardes, nor cursed speakers, nor pyllers, shall inherite the kyngdome of God.

i. Corin. vi.  
Galat. v.  
Ephe. v.

Apo. xxi.

Luce. iii.

And saint Ihon in his reuelacion saith: that whoremongers shall haue theyz parte, with murdererers, sorcerers, enchaunterers, lyers, idolaterers, and suche other, in the lake whiche burneth with fyre and brimstone, whiche is the seconde death. The punishmente of the bodye, althoughe it be deathe, hath an ende, but the punishmente of the soule, whiche S. Ihon calleth the second death, is euerlasting: there shalbe fire & brimstone: there shall be wepinge & gnashing of tethe: the worme, that shall there gnawe the conscience of the damned, shall never dye. O whose hart distilleth not euē droppes of bloud, to heare, and consider these thinges? If we tremble and shake at the hearinge and naminge of these paynes, oh, what shall they do, that

shall

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Shall feele them, that shall suffer them, yea and  
ever shall suffer, woldes withoute ende. God  
haue mercy on vs. Who is nowe so drownned in  
synne, and past al godlynes, that he wil set more  
by a sylthy and stynking pleasure, (whiche sone  
passeth awaie) then by the losse of euerlastinge  
glorie. Agayne, who wil so geue himselfe to the  
lustes of the flesh, that he feareth nothing at al  
the paynes of hell fyre? But let vs heare howe  
we may eschewe the synne of whoredome & adul-  
tery, that we maye walke in the feare of God, &  
be free from thole most greuous, and intoller-  
able tormentes, which abyde al vncleane persons.  
To auoyde fornicacion, adultery, and all vncle-  
nes, let vs prouide, that aboue all thinges, we  
maye kepe oure hartes pure and clene, from all  
euill thoughtes, and carnall lustes. For if that  
be once infected and corrupte, we fall hedlonge  
into all kynde of vngodlynes. This shall we  
easly do, if, when we feale inwardly, that Sathan  
our olde enemy tempteth vs vnto whoredome,  
we by no meanes consent to his craftie sugge-  
stions, but valiauntly resiste, and withstand him,  
by strong faith in the worde of God, obiectinge  
agaynst him alwates in our hart, this comman-  
dement of God: Scriptum est, non moechaberis. It  
is written, thou shalt not commit whoredome. It  
shal be good also for vs, euer to lyue in the fear  
of God, and to set before oure eyes, the greuous  
threateninges of God, against al vngodly syn-  
ners, and to consider in our mynde, howe sylthy,

S.J. beastly,

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beastly, and shorte that pleasure is, whereunto  
Sathan moueth vs: And agayne, how þ Payne  
appointed for that synne, is intollerable, & euer-  
lastyng. Moreover, to vse a temperance and so-  
brietie in eatynge & drynking, to esche w<sup>c</sup> buckla-  
ne cōmunicacion, to auoyde all filthy cōpany, to  
flee idlenes, to delight in reading holy scriptur,  
to watche in godly prayars, & vertuouse medi-  
tacions: and at all times, to exercise some godly  
trauayles, shall helpe greatly vnto the esche-  
winge of whoredome.

A N D here are all degrees to be monished,  
whether they be maryed, or unmaried, to loue  
chastitie, and cleenes of life. For the maried are  
bounde by the law of God, so purely to loue one  
an other, that neither of them seke any straunge  
loue. The man muste onely cleue to his wyfe, &  
the wyfe agayn onely to her husoand: they must  
so delight one in an others compayne, that none  
of them couet any other. And as they are bound,  
thus to liue together in all godlines & honestie,  
so likewise is their duetye, vertuously to bringe  
vp their chyldren: and to prouide, that they fall  
not into Sathans snare, nor into any vncle-  
nes, but that they come purc and honeste vnto  
holy wedlocke, when tyme requireth. So like-  
wise ought all masters, and rulers, to prouide,  
that no whoredome, nor any poynte of vncle-  
nes, be vled emonge their seruauntes. And  
agayne, they that are single, and scelle in theiur  
selfes, that they cannot liue without the cōpany  
of a woman

## Agaynst adultery.

of a woman, let them get wyfes of their awne, &  
so liue godly together. For it is better to mary,  
then to burne. And to auoide fornicacion, saith i. Corin. vii  
the Apostle, let every man haue his awne wyfe,  
and every woman her awne husbande. Finally,  
all such as feele in them selfes, a sufficiencie and  
abilitie, through the operacio of Gods spirite,  
to leede a sole and continent life, let them prayle  
God for his gift, and sek all meanes possible,  
to maynteyne the same, as by readyng of holy  
scriptures, by godly meditacions, by continuall  
prayers, and suche other vertuous exercises. If  
we all on this wyle wyl endeuour our selfes, to  
eschewe fornicacion, adultery, and all vncle-  
nes, and leade oure lynes in all godlines,  
and honestie, seruyng God with a pu-  
re and cleane hart, and glozifiyng  
him in our bodies, by leading  
an innocent lyfe, we may  
be sure, to be in the  
numbre of those,  
of whome our  
sauoure  
Christ

speaketh in the Gospel,  
on this maner: Blessed are  
the pure in hart, for they shall  
see God, to whome alone he all  
glory, honour, rule, & power, worl-  
des without ende,

Matth. v.

A M E N.

S. J. D. C. J.

# An homilie agaynst contention and braulynge.



Hys daye (good christē people) shalbe declared vnto you, the vnproufitablenes, & shamful vnhonesty of contention, strife, and debate, to the entent, that when you shal se (as it were in a table painted before your eyes) the euilfa-  
uorednes, and deformitie of this most detestable vice, your stomackes maye be moued, to ryse a-  
gaynst it, & to detest & abhorre that sinne, which  
is so muche to be hated, & so pernicious & hurt-  
ful to all men. But emong all kyndes of conten-  
cion, none is more hurtful, then ts contencion in  
matters of religiō. Eschewe (saith saint Paul)  
i. Timo. i. ii. Timo ii. foolish and vnlerned questions, knowing that  
they b̄read strife. It berdmeth not the seruaūt of  
God, to fighte or striue, but to be meke towardē  
all men. This contencio and strife was in saint  
Paules time, emong the Corinthians, and is at  
this tyne emōg vs Englishe men. For to many  
there be, which vpō the Alebenches or other pla-  
ces, delight to propoūde certayn questiōs, not so  
much perteining to edificacion, as to baingloxy  
and ostentacion: and so vnsoberty to reason and  
dispute, that when neither partie wil geue place  
to other, they fal to chiding and contencion, and  
sometyme from hote wordes, to further incou-  
nience. Sainct Paulle could not abyde to heare  
emonge

## Of contention.

emong the Corinthias, these wordes of discord or  
discencion: I holde ot Paule, I of Cephas, and I  
of Appollo. What would he then say, if he heard  
these woordes of contencion: (which be nowe al-  
most in euery mans mouth) he is a Phartlet, he  
is a Gospeller, he is of þ new soþ, he is of the old  
faith, he is a newe bioched brother, he is a good  
catholique fater, he is a papist, he is an hereti-  
que: Oh how þ church is diuided. Oh howe the  
cyties be cutte and mangled. Oh how the coote  
of Christ, that was without seame, is al to rent &  
toze. Oh body mystical of Christ, where is that  
holy and happy vnitie, out of the which, whoso-  
ever is, he is not in Christ: If one membre be pul-  
led frō another, where is the body? If the bodye  
be drawē from the heade, where is the life of the  
body? We cannot be ioynted to Christ our head,  
except we be glued with concord & charitie, one to  
another. For he þ is not in this vnitie, is not of  
the church of Christ, which is a congregacion or  
vnitie together, and not a diuisio. Sanct Paul i. Corin.iii.  
saith: that as long as emulacion, contencion, and  
factions be emong vs: we be carnal, and walke,  
according to the fleshly man. And saint James iames.iii.  
saith: If you haue bitter emulacion, & contencion  
in your hartes, glory not of it, for where as con-  
tencion is, there is incōstancy, & all euil deades.  
And why do we not heare s. Paule, whiche pray-  
eth vs, where as he myght comand vs, saiyng:  
I beseche you, in the name of our Lorde Jesus  
Christ, that you will speake all one thyng, and  
i. Corin. i. Corin. ii.  
S. iii. that

## Of contencion.

that there be no dissencion emong you, but that  
you wil be onewhole body, of one mynde, and of  
one opinion in the truth. If his desyre be reaso-  
nable & honest, why do we not graunt it? if his re-  
quest be for our profit, why do we refuse it? And  
if we list not to heare his peticio or p[re]raier, yet let  
vs heare his exhortacion, where he iaieth: I ex-  
horte you, that you walk, as it becometh the vo-  
cacio, in the which you be called, with al submis-  
sion & mekenes, with lenitie & softnes of mynde,  
bearig one another by charitie, studiynge to kepe  
the vnitie of the spirit, by the bond of peace: For  
there is one body, one spirit, one fayth, one bap-  
tisme. There is (he sayeth) but one body, of the  
which he can be no liuely membre, that is at va-  
riance with þ other membres. There is one spirit,  
which ioyneth & knitteth al thynges in one. And  
how can this one spirit reigne in vs, when we e-  
monge our selles be diuided? There is but one  
faith, and howe can we then say he is of the olde  
faith, & he is of the new faith? There is but one  
baptisme, and then shal not al thei which be bap-  
tised, be one? Contencion causeth diuision, wher-  
fore it ought not to be emong christians, whom one  
faith & baptisme, ioyneth in an vnitie. But if we  
contemne saint Paules request and exhortacio  
yet at the leſt, let vs regard his obtestacio, in the  
whitch he doth very earnestly charge vs, and (as  
I may so speake) coniure vs in this fourme and  
manner: If there be any consolacion in Christ, if  
there be any cōfort of loue, if you haue any com-  
munion

Ephe. iiiii.

Philip. ii.

## Of contencion.

munis of the spirit, if you haue any bowelles of ptye & compassion, fulfyl my ioy, beyng all like affected, hauing one charitie, being of one mind, of one opinion, that nothing be done by contention, or vainglory. Who is he that hath any bowelles of pitie, that wil not be moued with these wordes so pithy? whose hart is so stony but that the sword of these wordes (which be more sharpe then any two handed sworde) may not cutte and breake asondre? Wherfore, let vs endeour our selfes, to fulfil s. Paules ioyc, herc in this place, whiche shalbe at length to our great ioye in another place. Let vs so reade the scripture, that by reading therof, we may be made y better liuers, rather then the more contentious disputers. If any thing is necessary to be taught, reasoned, or disputed, let vs do it with al mekenes, softnes, & lenitie. If any thing shall chaunce to be spoken uncomly, let one beare anothers frailtie. He y is faulty, let him rather amende, then defend that, which he hath spoken amisse, lest he falle by contencion, from a foolish errour, into an obstinate heresie: for it is better to geue place mekely, then to winne the victory, with the breach of charitie: which chaunceth, wherc euery man wyl defende his opinion obstinately. If we be christen men, why do we not folow Christ, which saith: learne Mat.xi: of me, for I am meeke and lowly in hart. A disciple must learn the lesson of his scholemaster, & a seruaunt must obey the commaundement of his master. He that is wise and learned (saieth saint Iaco.iii.)

Howe we  
shoulde reade  
the scripture.

James

## Of contencion.

James) let him shew his goodnes by his good couersaciō, & sobernes of his wisdom. For wher there is enuy and contencion, that wylsdone commeth not frō God, but is worldly wisdome, mās wisdome, & deuylissh wisedom. For the wysedomie that cōmeth frō aboue, from the spirit of God, is chast and pure, corrupted with no euil affecciōs, it is quiet, meke and peaceable, abhorring all desyze of contencion, it is tractable, obediēt, not grudging to learne, & to geue place to them that reache better for their reformaciō. For there shal neuer be an ende of striuing and contencion, if we contendē, who in contencion shalbe master, and haue the ouerhand: if we shal heape errore vpon errore, if we cōtinue to defend that obstinately, which was spoken vnauidesly. For truth it is, that stynnes in mainteyning an opinion, b̄redeth contencion, b̄auling & chiding, whiche is a vice emong al other, most pernicious and pestilēt to cōmon peace & quietnes. And as it standeth betwixt two persons & parties, (for no mā comōly doth chide with him self) so it comprehēdet two most detestable vices: the one is picking of querelles, with sharpe and contentious wordes: the other standeth in froward answering, and multiplying euil wordes again. The first is so abominable, that saint Paule saith: if any that is called a brother, be a worshipper of idols, a b̄auer, Agaynst que- tell pickinge. Ier, or piker of querels, a thefe or an extorcioner, with him that is such a mā, see that ye eate not. Now here cōsidre that saint Paule numbrēth a scolder,

Iaco.iii.

i. Corin.v.

## Of contencion.

skolder, a brauler, or a picker of querels, emong  
thiefes and ydolatres: and many tymes cometh  
lesse hurt of a thief, then of a railynge tongue: for  
the one taketh awaie a mannes good name, the  
other taketh but his richesse, whiche is of muche  
lesse value & estimacion, then is his good name.  
And a thief hurteth but him, from whom he stea-  
leth, but he that hath an euill tong, troubleth al  
the toun where he dwelleth, and sometyme the  
whole countrey. And a railynge tong is a pesti-  
lence so ful of contagion, that S. Paule willeth  
christian men to forbearre the company of such,  
and neither to eate nor drinke with them. And  
where as he will not that a Christian woman  
should forsake her husbande, although he be an  
infidell, nor that a christian seruaunt should de-  
parte from his master, whiche is an infidell and  
Heathen, & so suffre a christian man to kepe com-  
pany with an infidel: yet he forbiddeth vs to eat  
or drinke with a skolder, or a querel picker. And  
also in the vi.chap.to the Cor: he saith thus, Be i.Cori.v.  
not deceiued, for neither fornicatores, neither wor-  
shippers of ydols, neither thiefes nor drōkards,  
neither cursed speakers, shall dwel in þ kyngdō  
of heauē. It must nedes be a great fault, þ doth  
moue & cause the father to disherite his natural  
sonne. And how can it otherwise be, but that this  
cursed speaking must nedes be a most dampna-  
ble synne, the whiche doth cause God, our mooste  
mercifull & louyng father, to deprive vs of his  
mooste blessed kyngdome of heauen. Against the

T.j. other

## Of contention.

Againste fro-  
ward answe-  
ryng  
Matth.v.

Roma.xii.

Deu.xxxii.

In obiection.

other synne, that standeth in requityng taunt for  
taunt, speaketh Christ hymself: I saie vnto you  
(saieth our savor Christ) resist not euil, but loue  
your enemies, and saie well by the, that saie euill  
by you, do well vnto them, that do euill to you, &  
pray for them, that do hurt and pursue you, that  
you maie be the childe[n] of your father, which is  
in heauen, who suffreth his sunne to rise, both  
vpon good & euil, and sendeth his rain both to the  
iust & vnjust. To this doctrine of christ, agreeth  
very well the teachyng of S.Paule, that electe  
vessel of God, who ceaseth not to exhort & cal v-  
pon vs, saying: blesse the that curse you, blesse (I  
saie) & curse not, recompence to no man euill for  
euil, if it be possible(as much as lieth in you) liue  
peaceably with all men. Dearly beloued ad-  
uēge not your selfes, but rather geue place vnto  
wrath, for it is writte: vengeance is mine, I wil  
reuenge saieth the lord. Therfore, if thine enemy  
huger, fede hym, if he thirst, geue hym drynke, be  
not ouercome with euill, but ouercome euil with  
goodnes. All these be the wordes of S.Paule.  
But thei that be so full of stomacke, and sette so  
muche by themselves, that thei maie not abide so  
muche as one euill worde to be spoken of them,  
peraduenture will saie: if I be euill reviled, shal  
I stand still like a goose, or a foole, with my fin-  
ger in my mouth? Shal I be suche an idiot and  
diserde to suffre euery man to speake vpon me,  
what thei list, to raile what thei list, to spewe out  
all their venyme against me, at their pleasures?

Is

## Of contencion.

Is it not conuenient, that he that speaketh euill,  
should bee aunswered accordyngly? If I shall  
use this lenitie and softnes, I shal both encrease  
myne enemis frowardnesse, and prouoke other  
to doo like. Such reasons make thei, that can In answer  
suffrenoth yng, for the defece of their impaciece.  
And yet, if by frowarde aunsweryng to a fro-  
ward persone, there wer hope to remedy his fro-  
wardnesse, he shold lesse offendre that shold so  
aunswere, doyng the same not of ire, or malice, but  
only of that intent, that he that is so frowarde  
or malicious, maie be reformed. But he that can  
not amende another mannes fault, or cannot a-  
mende it without his awne faulter, better it were  
that one shold perish, then two: then if he can-  
not quiete hym with gentle woordes, at the least  
let hym not folowe him, in wicked and vnchari-  
table woordes. If he can pacifie hym with suffe-  
ryng, let hym suffre: and if not, it is better to suf-  
fre euill, then to do euill, to saie well, then to saie  
euill: for to speake well against euill, cometh of  
the spirite of God, but to rendre euill for euil, co-  
meth of the contrary spirite. And he that cannot  
temper ne rule his awne yre, is but weake and  
feble, and rather more like a woman or a child,  
then a strong man. For the true strengthe & man-  
lines, is to ouercome wrath, and to despise iniu-  
ry, and other menes foolishnes. And besides this,  
he that shall despise the wrong dooen unto hym  
by his enemie, every man shall perceiue, that it  
was spoken or dooen without cause, where as

T.ij      contrary,

## Of contencion.

contrary, he that doth fume and chafe at it, shall help the cause of his aduersary, geuyng suspicio that the thing is true. And so in goyng about to reuenge euill, we shewe our selfes to be euil, and while we will punishe and reuenge another mannes foly, we double and augmēt our awne foly. But many pretences find thei that be wilfull, to colour their impacience. Myne enemy (saie thei) is not worthy to haue gentle wordes or deedes, beyng so full of malice, or frowardnes. The lesse he is worthy, the more art thou alowed of God, the more art thou comended of Christ: for whose sake thou shouldest redēr good for euill, because he hath commaūded thee, and also deserued that thou shouldest so do. Thine neighbor hath peraduenture with a worde offended thee: call thou to thy remembraunce, with how many wordes & deedes, how greuously thou haste offended thy lordē God. What was man, whē Christ died for hym? Was he not his enemie, and unworthy to haue his fauor and mercie? Euen so with what gētlenes and pacience doth he forbeare, and tolerate thee, although he is daily offendēd by thee: Forgeue therfore a light trespass, to thy neighbor, that Christ maie forgeue the, many thousands of trespasses, whiche art every daie an offender. For if thou forgeue thy brother being to the a trespasser, then hast thou a sure signe and tokē that God will forgeue thee, to whom all men be debtors or trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruel vnts thy

## Of contencion.

thy brother? Canst thou not finde in thyne harte to doo that towarde another, that is thy felowe, whiche God hath doen to thee, that arte but his seruaunt? Ought not one synner to forgeue another, seyng that Christ which was no sinner, did praie to his father for the, that without mercy & dispitfully put hym to death? Who, whē he was reuiled, did not vse reuilyng wordes again, and when he suffred wrongfully, he did not threaten but gaue all vengeance to the iudgement of his father, whiche iudgeth rightefully. And what crakest thou of thy hed? If thou laboz not to be in the body, thou canst be no membre of Christe, if thou folowe not the steppes of Christ, who(as the prophet saith) was led to death like a lambe not openyng his mouthe to reuilyng, but openyng his mouthe to praiyng for them that crucified hym, saiyng: Father, forgeue them, for they cannot tell what thei doo. The whiche example, anone after Christ, S. Stephin did folow: and after saint Paule: We be euill spoken of (saith Actes.vii. he) and we speake well, we suffre persecucion and i. Cori. iii. take it paciently: men curse vs, and we gently entreat. Thus saincte Paule taught that he did, and he did that he taught: Blesse you (saith he) them that persecute you, blesse you and curse not. It is a greate thyng to speake well to thy aduersary, to whom Christ doth commaund the to do well: Dauid when Semei did call hym al to naught, did not chide again, but saied paciently: suffre hym to speake euill, if perchance the

Luc. xxiii.

C.ij. Lorde

## Of contencion.

Lorde will haue mercie on me. Histories be full of examples of Heathen men, that toke very meekly, bothe opprobrious wordes, and iniurious deedes. And shal those Heathen men, excell in patience, vs that professe Christe, the teacher and example of all pacience? Lisander when one did rage against hym, in reuiling of him, he was nothing moued, but said: go to, go to, speke against me as muche, and as oft as thou wilte, and leau out nothyng, if perhaunce by this meanes thou maiest discharge thee of thole naughtie thynges with the whiche it semeth, that thou arte full laden. Many men speake euill of all men, because thei can speake well of no man. After this sorte, this wise man aduoyded fro hym, the iniurious wordes spoken vnto him: imputyng and laiyng them to the naturall sickeres of his aduersary.

P E R I C L E S , when a certain skolder, or a railynge felowe did reuile him, he aunswered not a woord again, but went into a galery, & after toward night, when he went home, this skolder folowed hym, ragyng still more & more, because he sawe the other to let nothyng by him. And after that he came to his gate, (being darke night) Pericles commaunded one of his seruauntes to light a torche, and to bryng the skolder home to his awne house. He did not onely with quietnes suffre this brawler paciently, but also recompen sed an euill turne with a good turne, and that to his enemie . Is it not a shame for vs that professe Christ, to be worse then Heathen people, in

## Of contencion.

a thyng chiefly perteining to Christes religion? Shall Philosophie perswade theim more, then Godes woord shall perswade vs? Shall natu-  
rall reason preuaile more with theim, then reli-  
gion shall do with vs? Shall mannes wisedom  
leade them to that thyng, wherunto the heauen-  
ly doctrine cannot leade vs? What blyndenesse  
wilfulness, or rather madnesse is this? Perycles  
being prouoked to angre with many cōtumeli-  
ous wordes, answered not a worde. But we stir-  
red but with one little worde, what tragedies do  
we moue? How do we fume, rage, stāpe and stare  
like madde men. Many men of euery trifle, will  
make a great matter, and of the sparke of a little  
worde, will kindle a greate fire, takyng al thyn-  
ges in the worst part. But how muche better is  
it, and more like to the example and doctrine of  
Christe, to make rather of a greate faulte in our  
neighboꝝ, a small faulte, reasoning with our sel-  
fes after this sorte: He spake these wordes, but it  
was in a sodain heate, or the drinke spake theim,  
and not he, or he spake the at the iacion of some  
other, or he spake theim beyng ignoraunt of the  
truth, he spake them not against me, but against  
hyun whom he thoughte me to bee. But as tou-  
chyng euill speakyng, he that is ready to speake  
euill against other men: firste lette hym examine  
himself, whether he be faultlesse, and cleare of the  
faulte, whiche he syndeth in an other. For it is a  
Shame when he that blameth an other for any  
faulte, is giltie hymself, either in the same faulte,  
either

Reasons to  
moue me fro  
querel pic-  
kyng.

## Of contencion.

either in a greater. It is a shame for hym that is blynd to call an other man blynd, and it is more shame for hym that is whole blynd, to call hym blinkerd, that is but pore blynd. For this is to see a strawe in another mans iye, when a man hath a blocke in his owne iye. Then let him consider that he that useth to speake euil, shal commonly be euill spoken of againe. And he that speaketh what he will for his pleasure, shalbe compelled to heare that he would not, to his displeasure. Moreouer, let him remember that saying, that we shall geue an accōpt for every ydle worde. How muche more then shall we make a reconyng for our sharpe bitter braulyng, and chidynge wordes, whiche prouoke our brother to be angry, and so to the breache of his charitie. And as touching ill answering, although we be never so muche prouoked by other mens euill speaking, yet we shall not folowe theyz frowartnes by euill answeryng, if we consider that anger is a kynde of madnesse, and that he which is angry, is (as it were for the tyme) in a frenesye.

Reasons to  
moue me fro  
froward an-  
sweryng. Wherefore let hym beware least in his fury, he speake any thyng whereof afterwarde he maye haue iuste cause to bee sorayn. And he that will defende, that anger is no furye, but that he hath reason, euen when he is moste angry, then lette hym reason thus with hymself when his is angrye. Nowe I am so moued and chafed that within a lytle whyle after, I shall bee otherwayes mynded: Wherefore then shoulde I now

## Of contention.

now speake any thig in mine anger, which hereafter when I woulde saynest, can not be chaunged: Wherfore shall I do any thyngē nowe, beinge (as it were)oute of my witte, for the which when I shall come to my selfe agayne, I shal be very sadde: why doth not reason: why doth not Godlīnes:ye, why doth not Christ obteyne that thing now of me, which hereafter, time shal obteyne of me? If a man be called an adulterer, vserer, drunkard, or by any other contumelious name, let him consider earnestly, whether he be so called truly or falsely: if truly, let him amend his fault, that his aduersary may not after, wortely charge him with such offeices: if these thinges be laied against him falsly, yet let him consider, whether he hath geuen any occasion, to be suspected of suche thinges, and so he may bothe cutte of that suspicion, wherof this slander did arise, and in other thinges shall liue moze wately. And thus vsing our selfes, we may take no hurt, but rather much good by the rebukes and slauders of our enemy. For the reproche of an enemy, maye be to many men a quicker spur to the amendment of their life, then the gētle monition of a frend. Philippus the kyng of Macedony, when he was euil spoke of by the chyef rulers of the citie of Athens, he did thanke them hartely, because by them he was made better, both in his wordes & dedes: for I study (said he) both by my saynges and doinges to proue the liers. This is the best way, to refell a mans aduersary

## Of contencion.

uersary) so to liue, that all, which shal know his honesty, maye beare witnes, that he is flaundred vnworthely. If the faulte wherof he is flaundered, be luche, that for þ defence of his honesty, he must nedes make aunswere, yet let hym aunswere quietly and softly, on this fashion, that those faultes be laide againste him falselie, for

Prou.xv. it is truthe that the Wilemā saith: A soft aunswere asswagethanger, and a harde and sharpe aunswere doth stirre vp rage and fury. The

i.Reg.xxv. Sharpe aunswer of Nabal, did prouoke Dauid to cruell vengeaunce, but the gentle wordes of Abigail, quenched the fyre agayn, that was all in a flammc. And a special remedy, agaynst malicious tongues, is to arme our selfes with patience, mekenes, and silence, least with multiplying woordes with the eneny, we be made as

An obiection euill as he. But they that cannot beare one euill woord, peraduenture for their awne excusaciō, will alledge that, whicheis witen: he that despyleth his good name is cruell. Also we reade:

Prou.xxvi aunswer a foole, according to his folishnes.

Ihon. xix. And our lord Iesus did holde his peace, at certayn euill saynges, but to some he answered diligently: he heard men call him a Samaritane, a Carpenters sonne, a Wyne drinkar, & he helde his peace. But when he heard them say, thou haste a deuell within the, he answered to that earnestly: Truthe it is indeede that there is a time, when it is conuenient to answere a foole according to his folishenes, least he should seme

Aunswere.

## Of contention.

in his awne conceit to be wile. And sometyme it is not profitable to answere a foole, according to his folishenes, least the wise man be made like to the foole. When our infamy is ioyned with the periel of many, then it is necessary, in answeringe to be quicke and ready.

FOR we reade that many holy men of good zeales, haue sharply and fiercely, both spoken & answered tyrauntes and euil me, which sharp wordes, proceded not of anger, rancour, or malice, or appetite of vengeance, but of a fcruent desyre to bringe them to the true knowledge of God, and from vngodly liuyng, by an earnest & sharpe obiurgacion and chiding. In this zeale  
sainte Ihon Baptiste called the Pharisēis, ad. Mat. iii.  
ders broode, and saint Paule called the Galathians, fooles, and the men of Crete, he called Tit. i.  
lyars, euil beastes, and soggish bellyes, and the  
false Apostles, he called dogges and crafty wox- Philip. iii.  
kemen. And this zeale is godly, & to be allowed,  
as it is plainly proued by the exāple of Christ,  
who although he were the fountaine and spring  
of all mekenes, gētilnes and softnes; yet he cal-  
leth the obstinate Scribes and Pharisēis, blind  
guides, fooles, pasted graues, hypocrites, serpē- Math. xxiii.  
tes, adders brood, a corrupt and wicked genera-  
cion. Also he rebuketh Peter egerly, saiyng: Go  
behinde me Sathan. Lykewise saint Paule re- Matth. xvi.  
proueth Elymas, saiyng: O thou ful of al craft,  
& guyle, enemy to all iustice, thou ceaſest not to  
destroy the right waies of God. And now lo, the  
U.ij. hand

## Of contencion.

Actes.v.

hand of the Lord is vpon the, and thou shalt be blynd, and not see for a tyne. Also saint Peter reprehendeth Ananias very sharply, sayinge: Ananias, howe is it that Sathan hath filled thy harte, that thou shouldest lye vnto the holye Ghost. This zeale hath bene so feruent in many good men, that it hath styrred them not onely to speake bitter and egre woordes: but also to do thinges, whiche might seeme to some, to be cruel, but in dede, they be very iust, charitable, & godly because they were not done of yre, malice or contentious minde, but of a teruente mynde to the glory of God, and the correcccion of synne, executed by men, called to that office. So, in this zeale our lord Jesus Christ did drue with a whippe, the byars and sellers out of the Temple. In

Ihon.ii.

Exo. xxxii this zeale, Moyses brake the two tables, which he had receyued at Gods hande, when he sawe the Israelites daunsing about a calfe, and caused to be killed. xxij. M. of his awn people. In

Num. xxv. this zeale, Phinees the sonne of Eleazar, did  
But these ex- thrust through with his sworde, Zambry & Coz-  
amples are wed of every by, whome he founde together tained in the acte  
not to be folo of lechery. Wherefore now to returne agayne to  
bodys, but as men be called contentious woordes, and specially in matters  
to office & sei of religion, and Gods sworde (whiche woulde be  
in authoritie. vsed with all modestie, sobernes, and charitie)

the woordes of sainte James ought to be well  
marked, and boorne in memory, where he saith:  
that of contencion riseth all euill. And the wyse  
kyng Salomon saith: honor is due to a man  
that

Iaco.iii.  
Pro.xx.

## Of contencion.

that kepereth hym selfe from contencion, and all  
that mingle them selfes therwith, be fooles.

And because this vice is so muche hurtful to the  
societie of a common wealth in all well ordred  
citties, these common bzaulers and scolders be  
punished, with a notable kynde of payne, as to  
be set on the cokyngstole, pillery, or suche like.

And they be vnworþy to liue in a comon wealth,  
the whiche do as muche as lyeth in them, with  
bzaulinge and scoldynge, to disturbe the quiet-  
nes and peace of the same. And wherof cometh

this contention, strife, & variaunce, but of pride  
and vainglorie? Let vs therfore huble our selves  
vnder the mighty hāde of God, which hath pro-  
mised to rest vpon them, that be humble & lowe  
in spirit. If we be good and quiet christen men,

let it appeare in our speache and tōgues. If we  
haue forlaken the deuill, let vs vse nomore de-  
uileſhe tongues. He that hath bene a raylinge  
scolder, now let him be a sober counſallour. He  
that hath benc a malicious sclauderour, no me  
let him be a louyng comforter. He that hath

bene a bayne railer, now let him be a gostly tea-  
cher. He that hath abused his tōgue in cursing,  
now let him vſe it in blessing. He that hath abu-  
ſed his tongue in euil speaking, now let him vſe  
it in ſpeaking wel. Al bitterness, anger, railing,  
and blaſphemey, let it be auoyded from you. If

you may, and it be poſſible, in no wize be angry.  
But if you maye not be clene boide of this paſ-  
ſion, then yet ſo teþer and brydle it, that it ſtyre

i. Peter.v.  
Luce.i.

viii,      you

## Of contencion.

you not to contencion and brawlyng. If you be prouoked with euill speakyng, arme your selfe with pacience, lenitie, and silence, eyther speakyng nothing, or els being very softe, meke and gentle in answering. Overcome thine aduersaries with benefites and gretelnes. And aboue all thynges, kepe peace and vnitie, be no peace breakers, but peace makers. And then ther

is no doubt, but that God, the aucthor  
of comfort and peace, wyll graunt  
vs peace of conscience, & such concord and agrement, that  
with one mouth & mynd,  
we may glorify God,  
the father of oure

Lord Jesus

Christ, to

whome be al glory now and euer.

AMEN. ♫

**A**fter shall folowe homilies, of fasting, p[ri]ayng, almose dedes, of the Natiuitie, Passion, Resurrection, and Ascencion of our savior Christ: of the due receiuing of his blessed body and bloud, vnder the fourme of Bread and Wyne, agaynst idlenes, against gluttony & dronkennes, against coueteousnes, agaist envy, yre and malice, with many other maters, as wel fruitful as necessary, to the edifyng of christen people, & the encrease of godly liuyng. AMEN.

God save the Kynge.

**Imprynted at London,**  
the laste daye of Iulii, in the fyrste yere  
of the reigne of our souereigne lord  
**Kynge Edvward the. VI:** By  
**Richard Grafton Printer**  
to his mooste royll  
**Maiestie.**

*In the yere of our Lord.*

M.D.XLVII.

**Cum priuilegio ad impri-**  
**mendum solum.**

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